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I.—LITERATURE OF MISSIONS.

THE MISSION TOUR OF BRITAIN—No. IV.

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DEAR DOCTOR SHERWOOD—Apelles' familiar maxim has been constantly before me in this mission tour of Britain: "*Nulla dies sine linea.*" By the time this letter falls under the eyes of our readers, this six months of daily labor will have closed, and on May 31 it is our expectation to sail for America. The aim has been to let no day pass without a new "line" of definite effort for the cause.

Being now nearly at the end of the work, as mapped out for the British Isles, it may be well to record some impressions made by the experiences of four months in England and Scotland. Everywhere the welcome has been most cordial and the co-operation most generous and complete, recalling what Paul said of the Galatians, that they received him "as an angel of God, even as Christ Jesus." Everywhere the assemblies have been large, attentive, responsive, sympathetic. Invitations pour in upon the committee from every quarter, which it is impossible to provide for, and which indicate abundance of opportunity were time only at my disposal.

1. It is quite noticeable, first of all, that here, as in America, *evangelical belief and evangelistic zeal are inseparably wedded.* In proportion to the spread of doubt as to the realities and verities of the Christian religion, is the reign of indifference as to missionary enterprise, or at least, of practical apathy. A firm faith in the Word of God and the person of Christ; clear views of sin and salvation, of law and penalty, and of atoning love and grace, seem to be vitally connected with earnestness and enterprise in world-wide evangelism. Nothing has impressed me more than this, that wherever I have found any man or woman absorbed and engrossed in missions, *invariably* further acquaintance has revealed that there was also hearty acceptance, without question, of the grand truths of Christianity; so that I have come, almost unconsciously, to accept intelligent missionary enthusiasm as a safe gauge of soundness in the faith.

It is to be feared that the so-called "higher criticism" is making

havoc of missions, so far as it prevails, not only because it insinuates doubt, if not misbelief, but because it diverts attention from what is *practical* to what is *speculative*. Dr. Gardiner well says that "Geological strata, studied from a mineralogical point, are very perplexing; but no one mistakes the significance of a *boulder*; that is, at least, an unmistakable FACT, driven about for ages and rounded off by friction. The boulder has a history, and to that as a fact geology must accommodate its tale. The gospels are full of boulders: the sermon on the mount is one; the parables of the good Samaritan and the prodigal son are others. We must admit the boulder; and then we may ask how it came."

As to this new critical school, Delitzsch sagaciously says: "Willful contempt of external testimony and frivolity in the treatment of historical data have, from the very first, been the fundamental evils apparent in the manner in which modern critics have handled certain questions. Those two *coryphæi* of the modern critical school (Hitzig and Ewald) find themselves hemmed in between two foregone conclusions: 'There is no true prophecy,' and 'There is no true miracle.' They call their criticism 'free,' but when examined more closely it is in a vise. In this vise it has two magical formularies with which it fortifies itself against any impression from historical testimony. It either turns the prophecies into merely retrospective glances, as it does the account of miracles into *sazas* or myths; or it places the events predicted so close to the prophet's own time that there was no need of inspiration, but only of combination, to make the foresight possible. That school of criticism which will not rest until *all the miracles and prophecies which cannot be set aside exegetically, shall have been eliminated critically*, must be regarded by the Church as self-condemned."

Connected with this destructive "higher criticism" is almost always a speculative tendency as to the questions of eschatology, especially the future state of the heathen. Doubts creep in as to the doctrine of eternal punishment, and all the related teaching of Romans, Chapters I. and II., and kindred passages, as to the condemnation and exposure of those who have lived and died without the gospel. And the consequence is that, instead of promptly bearing to the heathen the saving gospel and leaving the hereafter to settle speculations, the energies of disciples are expended on speculations about the "eternal hope" and "future probation," while with each second of time a human being passes beyond the reach of Christian labor! Some questions never can be settled in this world; there are secrets that exegesis, criticism, research, archæology, philology, philosophy, are powerless to unlock. Let us leave them to Him who holds the keys of David, while we enter at once those open doors which He has set before us, and to every soul thus divinely made

accessible let us carry the tidings of that name which is the only name whereby we must be saved.

2. The use of a good *missionary map* has been abundantly demonstrated. I have had with me the grand map of Prevailing Religions, generously lent me by William E. Blackstone, Esq., of Oak Park, Illinois, which is the most complete and accurate I have seen. It is prepared, not to show the various countries or nations, but solely the religious dominant systems, and these are represented by various colors. This map, being about fifteen feet by ten, can be seen in any church where there is a space to hang it. It illustrates at a glance much that cannot be "seen by the ear," as an Irishman might say. I use it to make manifest four things: first, the vastness of the world-field, with its vast yet unoccupied spaces; secondly, the great plan of God's campaign, in which it is the map of his battle-field; thirdly, the grand successes of missions, in which case it represents a harvest-field; and fourthly, to show the possibility and the practicability of the church's actual possession of this world for Christ. I do not see how any man can speak very effectively for missions who does not learn how to use a first-class map, and how to address the eye as well as ear. Wherever this map has been hung and used it has been the most eloquent of orators, as Webster said of the silent shaft at Bunker Hill. Best of all is it, when the man who *uses it makes* his own map, so that he has been over it in all its details, and so knows just what it means and why everything is as it is represented. Together with this map, I have used two charts: one representing the comparative extent of the false and the true faiths numerically, and the other representing the comparative expenditure for frivolities (\$100,000,000), for tobacco (\$600,000,000), and for liquors (\$900,000,000), annually; with another column showing the comparative expense, during ninety years, for missions and liquors, the latter reaching the enormous sum of \$80,000,000,000 in ninety years, while the former would not reach over one *two-thousandth part* of that sum. These estimates are for the United States alone, but they are about equally true for Great Britain.

The farther I go the more I feel that the great need everywhere is *information*. The bulk of the people do not know the facts about missions, and if those facts could be widely disseminated and presented in an attractive manner, no one can tell the result in quickening and intensifying interest throughout the Church. It is melancholy to see how little even intelligent people know of the real destitution which exists, the wide areas yet unsupplied with missionaries, and the great facts of missionary history and biography; and therefore it is that faith in missions is easily shaken with some. I heard Miss Child say, at Edinburgh, that at the gates of the Golden Horn the black gulls are seen flying, and, being never seen to rest or alight, are

called "*lost souls*." Even Moslem and Pagan peoples have a conception of the soul as restless without God; and, to wander without such rest in Him, is the synonym of all forfeited bliss. The same lady also remarked that one hundred thousand people, representing every variety of national type and religious faith, pass over the Gallica Bridge; but the proverb is, "Not one idea goes over," so little intellectual life and vitalizing power does Turkey seem to provide for its subjects, and so little mental activity is there to be found in the Greek church, likewise.

But again, Miss Child said, that in Constantinople, when they build, a cross is set up in the corner of the scaffold, and it means a constant prayer to the patron saint of the builders at the Bosphorus until the work is completed. What a suggestion to those who are seeking to build up, whether at home or abroad, a true missionary work! Whether as pastors we seek to arouse our own people and the communities where we live, to a new intelligence and interest in God's world-wide work; or whether, as missionaries abroad, we are building up for God a church among the heathen, the cross should stand on the corner of the scaffold, and our eyes should be upon it. The work can only go on as the prayer of faith goes up. He who *prays* is he who *builds*. Here, above all, *orare est laborare*—work is worship.

Curious are the synchronisms and correspondences of history. The first slaving voyage from England was made in 1562 by Sir John Hawkins. Queen Elizabeth, on his return, called him to account, and expressed her disapproval of carrying off Africans without their own consent, declaring such an act detestable, and invoking vengeance on the perpetrators of such deeds. Whatever assurance Captain Hawkins may have given that he would act within the limits of her majesty's instructions, and however he may have glossed over the iniquity of his doings, greed proved too powerful a temptation for his veracity and integrity. Captives on the African coast were very cheap, and the profits in St. Domingo were very ample, and the slave traffic went on.

In 1564, he sailed with four vessels, one of which was named the *Jesur* (Jesus?), and he made straight for Cape de Verde and Sierra Leone. At the Island of Sambala, Hawkins and his crew stayed for days, going on shore daily, burning and spoiling towns and taking the inhabitants for a prey. This voyage proving profitable, another was undertaken in 1567 in the *Jesur*, and some 400 or 500 captives secured. The voyage, however, proved disastrous, calamity after calamity befell them, and few of all the crew ever found their way to England. Yet Sir John went on with his work of trading in the bodies and souls of men, and records his sufferings as though he were writing "the lives and deaths of martyrs," as, on previous pros-

perous voyages, he had entered on his log book, how God had not "suffered his elect to come to harm."

Curiously enough, it was just 300 years from that time (1861-1865) that in America a civil war was raging, the natural fruit of that very slavery which such traffic had planted on these shores; and in 1865, Abraham Lincoln struck the fetters from four millions of African slaves!

In 1622 Japan was driving out Catholics and Jesuits who brought to the empire of the Rising Sun a nominal Christianity but no Bible; and at the same time, at Plymouth, Pilgrims were landing from the *Mayflower*, and planting the Bible as the very corner stone of liberty and religion; and from their descendants, says Dr. A. J. Gordon, came Commodore Perry, who, in 1853 and 1854, more than two centuries later, was peacefully negotiating a treaty by which the faith of those Pilgrim fathers was to find its way into the island empire. How remarkable, too, was that year, 1858, for the opening of wide doors to Christian missions! That was the year when Japan, by treaties, made successively with the United States, Britain, France, Russia and Holland, became generally accessible to those nations; in that same year, China, which, by the treaty of Nankin, in 1842, opened five ports, Canton, Amoy, Foochow, Ningpo, Shanghai; further, by the treaty of Tien-Tsin, opened other ports and conceded to British subjects the right to travel under passports in the interior. That same year, 1858, India became part of the British Empire, and David Livingstone a second time sailed to Africa to pioneer the way for missionaries into the unexplored interior of that Dark Continent. Thus in one year the doors were mysteriously opened to more than half the population of the globe. Probably no such a series of providential interpositions ever occurred in history before. The year 1858 ranks as the *Annus Mirabilis*.

Not only is God in missionary history by his providential interpositions, but by his gracious transformations.

When Barnabas and Saul were separated, qualified, called of God and sent forth by the church at Antioch, to go to the Gentiles, they completed their mission tour by returning to Antioch and gathering the church together to rehearse all that God had done with them, and how he had opened the door of faith to the gentiles. Afterward, when they went up to Jerusalem, being brought on their way by the church, they passed through Phœnicia and Samaria, declaring the conversion of the Gentiles, and caused great joy unto all the brethren. When they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them, and what miracles and wonders He had wrought among the Gentiles by their agency.

It is most noticeable throughout these three chapters of the Acts

(xiii., xiv., xv.), how constantly and emphatically *God is recognized* in the whole inception, progress and success of this first missionary campaign. Christ had accompanied the first great commission by a grand declaration, "All power is given unto me in heaven and on earth;" and by an equally grand promise, "Lo, I am with you alway, even unto the end of the world." And now the Acts of the Apostles records the fulfilment of that promise. Such was the success of that campaign that it could be accounted for only on the ground of divine interposition. From first to last He is gratefully acknowledged and glorified. He selected the laborers and thrust them forth into his harvest fields; He set them apart, appointed them and annointed them for this very work, and as the church sent them forth, so also the Holy Ghost sent them forth and went with them. He who thus thrust forth the laborers, *opened the doors*, wide and effectually before them. Their entrance in unto the Gentiles was plainly of God. He gave them access to foreign and hostile peoples and secured them an audience, and turned even their persecutions to a testimony, and their rejection into a welcome. Then he *granted conversion* unto the gentiles, and sanctification, purifying their hearts by faith. Then he wrought various miracles, signs and wonders by the hands of his apostles. So that throughout the whole course of their campaign God's PRESENCE and POWER were conspicuous.

It is our deep conviction that no candid man can read the history of the last century of missions without being impressed that it is the twenty-ninth chapter of the Acts of the Apostles; and that throughout this whole historic chapter, as throughout the rest of that book, God's providence and grace are conspicuous. So far from missions being a failure, their success demands a supernatural force and factor as their only adequate explanation. From the time when William Carey began to revolve in his humble shoe shop at Hackleton the plan for a world's evangelization, all along through the periods of organization, occupancy of the fields, and realization of results, the mighty hand of God is marvellously manifest. We believe that the study of missions is the effectual cure of all skepticism. If there be any modern Nathaniel who doubts whether any good thing has come out of Nazareth, let him "come and see." Let him read and study Robert Morrison, Charles Gutzlaff, Peter Parker, and their work in China; let him follow the footsteps of Adonaram Judson and his devoted wives in Burmah and among the Karens; let him sail with John Williams through the South Seas, until he falls beneath the savage club at Eromanga; let him watch the work of Charles Wheeler on the Euphrates, and Dr. Barnum at Harpoot; let him go to Zululand and hear the native preachers now telling the gospel story to their yet benighted countrymen; let him visit the crowded *salles* of McAll in Paris and the French provinces, and go

for *four months every night into a new station* among these mercurial Frenchmen; let him go to the Eternal City and see thirty Protestant chapels within the walls where thirty years ago no Protestant could bring a Bible; let the candid investigator go into the Madras Presidency and visit Tinnevely, where in six months 16,000 were baptized, and the Telugu country, where 10,000 were baptized in a twelve-month; let him trace the footsteps of Fidelia Fiske in the Land of Esther, and sit down with her at the Lord's table with seventy young ladies brought to the Lord by her influence; let him visit the sunrise Kingdom, and realize that the changes of ten years, as Kawmura says, have "left nothing as it was before except the natural scenery;" let him go to Formosa, where, on the twelfth anniversary of his arrival, McKay sat down at the Lord's table with 1,200 converts; let him who is willing to be convinced go to William Duncan's *Metlakatla* and see a model Christian state among the Indians, whom some even now think good only to kill; let him go to old Calabar and see the heathenism of a thousand years yielding its long established customs and superstitions before the gospel; let him compare the India of to-day with scores of its cruel tortures and outrageous oppressions either abolished or abated; let him read the story of Madagascar and the twenty-five years of persecutions that not even with scalding water and martyr-fires, with hurling from precipices and drowning in the sea, could intimidate Malagasy disciples; let him go to Aniwa and see John J. Paton's memorial, a savage cannibal population turned into a Christian community. with churches, schools, hospitals, hallowed homes and civil order such as becomes a Christian state; let him look on the thousand churches of the Fiji group, many of them built on the site of cannibal ovens; let the doubter who is willing to be convinced that God is in missionary history, follow the steps of the mission band from William Carey's sermon in Kettering in 1792 to the latest triumph of men of faith and of prayer who still "attempt great things for God," and "expect great things from God;" and he will find himself following the pillar of cloud and fire, and dazzled by the glory of the Shekinah!

We have written and spoken for twenty-five years upon missions. And to-day, conscious that we stand a quarter of a century nearer the bound of life, where burdens of duty are laid down for the un-resting but unwearying service of a higher life, we calmly and confidently say that, for closeness of fellowship with God, and for the vivid vision of His almighty power, and for the effectual removal of all honest doubt as to a supernatural presence in human history, and especially the work of world-wide evangelization, we know of nothing equal to a participation in preaching the gospel to the lost.

After about three months of missionary campaigning in Scotland, my tour closed there on the twenty-third instant, with meetings at

Campbeltown, Cantire, and, as was becoming, a closing meeting in that border city, Berwick-on-Tweed, which is on the Scotch side of the Tweed, but within English jurisdiction. From first to last there has been but one experience of welcome from all disciples, and generous cordiality and hospitality.

At Alloa, in connection with one of the grandest meetings held north of the border, I saw a man that reminded me of what Bayard Taylor said to Baron von Humboldt: "You have seen a great many ruins, Mr. Taylor," said the Baron, "and now you behold another." "No, not a *ruin*, but a *pyramid*," responded the accomplished author of "Views Afoot." So I felt when I saw in my audience that venerable man of ninety, who is one of the noblest givers of his generation—David Paton, Esq. In the course of his life he has contributed to missions his whole fortune of some million dollars, and is now living on a small annuity. Yet when in course of my address he heard me refer to the present straits of the McAll missions and the threatened danger of being compelled to close thirteen of the *Salles* for lack of funds, out of the little left to him, David Paton managed to contribute another *two hundred and fifty pounds* sterling (nearly \$1,250), as a letter from Dr. McAll just informs me. It was worth going to Alloa to look upon such a "pyramid."

That meeting at Alloa was an example of energy in working up plans for a public assembly. The week days are, of course, the difficult times in which to secure large gatherings for such purposes. Almost all the local committees beg for a Sabbath, and the Central Committee regret that Sunday comes but once in seven days. But although Alloa is one of the smaller towns and the only day that could be given was a Wednesday, the great Town Hall was crowded and not a few had to go away without getting even standing room. And, writing of meetings, it is very noticeable how much the success of a meeting depends on the spirit of the local committee of arrangements, and even on the way in which what the Scotchman calls the "intimations" are given. I happened to be present in Barony Church, Glasgow, when the genial and gifted Dr. Marshall Lang was announcing the meeting to be held at St. Andrews' great hall on the Monday evening following. He said: "We are to hold a great meeting to-morrow night. If you want to get a seat you must go early; and that you may not fail if you go early, I have had enough tickets brought to the church to supply such as wish to go; and if you find you cannot go, you must surrender your ticket to some one else who will." Of course St. Andrews' great hall was filled. "According to your faith be it unto you," is true in more spheres than one. The very next Sunday I happened to be where a brother minister, who felt great misgivings about the week-night meetings being a success, besought his people to go, as many as possibly could, as though he

wished to save it from disastrous failure. Both enthusiasm and despondency are contagious, as this campaign furnishes abundant proof.

After having held 150 meetings in England and Scotland, from Bristol to Aberdeen, and from London to Glasgow, there are now more applications unfilled than brought me over the sea last autumn, showing that there is abundant opening for work of this sort. As yet Wales and Ireland are untouched. England has been approached only at some principal points like London, Birmingham, Bristol, Liverpool, Leeds, Leicester, Oxford, etc. Even Scotland, where three months have been spent, has not been overtaken. Inverness, Elgin, Forres, and all the country north of that line we have been unable to embrace in the tour, not to speak of many other places as large as Kirkcaldy, which in the more southern portion have been necessarily omitted. One of the most delightful visits I have yet made was to St. Andrews, the venerable university town, sacred to the martyrs of Christ, and consecrated by the graves of such men as Halyburton, Rutherford, Adam Ferguson, and the like. I was a guest of Dr. A. K. H. Boyd, the Moderator-elect of the Established Church Assembly, whose pen has made his name a household word far beyond the limits of his voice. Under his genial guidance I went to see the famous "bottle dungeon," where Wishart and other martyrs were confined, and saw the spot where he and Hamilton were burned, and the window from which Beaton was hung, just opposite, in the castle; we walked through the Abbey grounds and among the University buildings, only regretting that the time was so short.

Scotland is full of accomplished men, and from many a humble home has gone martyr or missionary. From one lowly cottage in Strathaven, went the Martin brothers, William, Gavin and James, two of them to India, the other to Jamaica. Then a son of James followed, then the surviving sister, *all five* to the foreign field. And when I spoke at Edinburgh to the students on Friday evening, March 14th, two more sons of those Martin brothers came up to me and shook my hand and told me they were in training for the same work! Seven from one house—we might almost say from one cradle! What a land of missionaries would this be if the *cradles* were consecrated! From how many other humble homes whose kingdom cometh not with observation might there go forth bands of missionaries to spread the good tidings!

In all my addresses here I have sought to impress the vital connection of *prayer* with *missions*. Nothing is more important—nothing is so important. The work is essentially *divine* in conception and execution. This supernatural gospel can accomplish that supernatural work of conversion only through a supernatural power, the Holy Ghost. Prayer is the only hold we have upon the Spirit of God, and therefore prayer is the single secret of all blessing upon our work.

Prayer means every other form of blessing. It means plenty of workmen, it means open doors of access, it brings plenty of money and means, it brings unction upon the workmen, it brings success of the highest sort on the field, large harvests and frequent harvests—the rain on mown grass making the grass to grow again for another crop.

Those who cannot go, who have no child to give, and but little money to give, can *pray*; and it is noticeable that of all the gifts we can offer, this of fervent supplication is the most emphasized in the New Testament !

Our beloved friends in Scotland have, with characteristic generosity, crowned all their former loving kindness with one last act, of which I can hardly write without indelicacy and yet scarcely forbear to write without ingratitude. Just as my three months' campaign closes, a letter reaches me from the beloved and venerable Rev. Dr. Andrew Thomson, of Edinburgh, announcing that the "Duff Trustees have appointed me as their next lecturer on missions." Dr. Thomson gracefully adds that "nothing could be more cordial than the appointment, as well as more gratifying to himself, and that he hopes no obstacle may be found to stand in the way of my acceptance." This lectureship, founded in memory of Dr. Alexander Duff, has already been filled by such men as Dr. William Fleming Stevenson and Sir Monier Williams, etc. It deserves mention in these letters, for, as it seems to the new appointee, this election is not so much a tribute to the capacity and ability of the lecturer-elect, as it is a beautiful and graceful expression of appreciation for the work that he has sought to do in Scotland. If the way shall appear open for acceptance, it will give opportunity also for the gathering up of the loose threads of a somewhat scattered and imperfect impression, and weaving them into a more substantial and permanent form. This last act of our Scottish friends we cannot but esteem an undeserved honor, but it is the most fragrant laurel wreath that has ever been placed upon the writer's head; and it is specially grateful as the last of a long series of generous and appreciative acts, crowning this short mission tour of the churches with a diadem that shows rather the princely nature of my hosts than the princely title of their American guest. One hesitates to follow where such men have led. But if the providence of God shall permit, we shall feel constrained to say, like Franklin of his illustrious predecessors at the Court of Versailles, "*I come to follow, not to succeed them !*"

PASTOR HARMS AND HIS MISSION WORK.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

Louis Harms, the son of a Lutheran minister, was born in 1809, at Hermannsburg in Hanover, and educated at Gottingen. From his youth he gave promise of being, as he proved to be, a man of many

strong parts—thoughtful, sympathetic, self-reliant—a man of great energy, industry and perseverance, together with a kindness of feeling and a high sense of honor, truth and purity, that could not fail to win the confidence and esteem of all who should know him. His good judgment, good memory, and great activity made him a good manager of great enterprises; while the great simplicity of his trust in God, his strong faith, and rare devotion, made him bold and strong to attempt great enterprises. Such a man was needed in just the times and place in which he lived. Many of the two millions of people around him were given to infidelity, many to formalism and worldliness. Few of them cared at all for either the house or the word of God. For a man of traits like those of Harms, the Lord had a great work, both in Hanover and among the heathen beyond the sea. But for this work the man must have more than natural talent—must be himself first roused to a new spiritual life. To this he was moved and converted by reading the tender, loving words of Christ in his intercessory prayer. Being himself divinely imbued with the spirit of his new Master, he entered at once upon his labors of love for others, and soon became assistant pastor in his native village; and at the age of forty, on the death of his father, refusing many tempting calls to other places, he became pastor of the parish in which he was born and reared, and set himself to the joyful work of developing in it the best type of a useful church and ministry.

Nor was it long ere his earnest efforts began to yield a rich return. "The attendance in church increased; reverence for the Bible grew; there was more conversation on sacred things, more order and neatness in the village, and the 'Hermannsburghers' became a proverbial people. The noon bell was sounded, and every head was bared in prayer. Nowhere else in Hanover was a parish to be found where apostolic piety seemed revived as here, in the consciousness of a present Christ and a present Spirit, and in the effectiveness of the means of grace."

And now the heart of the pastor began to beat warm and strong for the millions in heathendom, especially in Africa, who had never as yet heard of the love of that Saviour who had died for them. Upon this he began to speak to his people. Sometimes the subject gave him wakeful hours at night; sometimes he made it the theme of a discourse on the Sabbath, and often was it the chief topic of remark in his visits from house to house among his people. They soon caught his spirit, and began to talk of the work among themselves and with their pastor, and some of them began to give. Their first contribution was a silver penny from a child, sixpence from a poor laborer, and six shillings from a widow. Little did these humble givers think what "a soaring pillar of fire" was to come from these trifling sparks, by means of which many a benighted soul on the Dark Continent would yet be guided and cheered in the way of life.

And now this enthusiastic pastor begins to urge his church and parish to give themselves, personally and practically, to the work, become responsible for a portion of the heathen world, form a society, choose a field, and go in person, or help send others of their own number to man the field. Twelve came forward and offered to go, one of whom gave his farm as well as himself. With the avails of the farm a training school was established, where the twelve put themselves under their pastor's teaching for two or three years, by way of preparation for mission work. Then the people began to study and plan with their pastor how they should send their brethren, when they should be ready, and provide for their support. Meantime, others offered themselves and came into the training school for instruction, and among them a number of newly converted sailors from the German fleet. Then some of the peasants expressed a wish to go as farmers, and some of the villagers as tradesmen or mechanics. In this way a new element was infused into the scheme, emigrants or colonists being now associated with the missionaries, and the hope cherished that the mission might eventually become self-supporting. And here the pastor himself is not only greatly encouraged, but set forward and furnished with a new idea; for, says he, "Without these sailors we should never have become colonists; for we, honest but somewhat stupid, heath-people, should never have dreamt of sending out any but real missionaries." And then, too, out of these sailors, they got the idea of building and having a ship of their own for mission purposes. Putting their minds and hands together, by faith, work and prayer, the ship was built, and the much-loved pioneer pastor, with some hundreds of his parishioners, took a special train to Hamburg to see the new ship, christen it *Candace*, and dedicate it to the work of carrying the gospel to the Ethiopians. Eight of the twelve candidates for appointment as missionaries being accepted, together with eight colonists, on the 21st of October, 1853, the *Candace* took them joyfully aboard, weighed anchor, and spread her sails for Mombas and the Galla country, *via* the Cape and Port Natal.

And now it was, on reaching their desired haven, that their faith and zeal were put to the first and severest test. The Mohammedan powers at Mombas, subject as they were to the Imaum of Zanzibar, jealous of all foreign influence, and especially opposed to the incoming of Christian missionaries, set themselves firm against the proposed enterprise, and compelled the missionaries to depart. "The Arabians themselves towed the ship, with wild cries, out of the harbor of Mombas, as if they had gained half a world by getting rid of the Christians." The *Candace* now put back to Natal, where she had called on her way up the coast a few months before. Here they had a glad reception by some of their own countrymen, by missionaries from other lands, and by the Government of the colony. Without

renouncing the hope of yet reaching the Gallas, on which their hearts are deeply set, they settle down to begin work where they are. Consulting with others as to the best way and place to begin, on the 19th of September, 1854, with five ox-teams, after the Dutch Boer fashion, they reach the seat of their first and central station, which they call by the dear homeland name of "Hermannsburg," on a large farm of six thousand acres, called "Perseverance," and situated on the Inhlimbiti, one of the inland branches of the Umvoti, their purpose being to strike out, eventually, from this in different directions, especially into Zululand and the regions beyond, even to the Gallas, as the field should open and their forces increase. Already had they entered on their work by making tours of observation and by studying the language of the people with other missionaries, and aiding them in their work as best they could.

Having fixed upon a station, their next work, like that of other enterprising missionaries in the same or any similar wild and barbarous region, was to build themselves a house in which to live and a place in which to worship. To this they devote themselves at once in right good earnest, and yet keep up their study of the language, and let pass no good opportunity to teach the people in whatever would be helpful to them, both in this life and the next. The carpenter, with the best workers in wood, went to "the bush" for timber. The smith made ready a smithy for work in iron. The farmer gathered a native force to care for the teams and help him in his husbandry. The mason, with a few good helpers, began to make brick. The thatcher worked in the garden till he was wanted on the roof. The cook, as yet without a kitchen, had "a laborious business to feed so many hungry people." They planned to build a house 120 feet by 40, with eight dwelling-rooms and twelve bedrooms, a large dining and sitting-room, a large kitchen, and a long hall running through the centre from end to end. The writer, being there on a visit at a later date, after the house had been finished, and the mission enlarged by the incoming of other members, found this house the abode of thirteen families, who took their meals all at one table in the large central dining-room. Here, too, they all met, morning and evening, for family worship; and everything, as the visitor was assured by the superintendent and his lady, went on, from day to day, in the most orderly and harmonious manner. Less than half a mile away there was another band of seven families, living in a similar manner in one house.

Nor was it long, considering the missionaries' imperfect knowledge of the language, before they began to get from God "an earnest of an extended blessing on their religious labors, and to be thus encouraged to persevere." Ere three months had expired four natives, a married couple and two others, who had been under instruction, came

to their teachers with a wish to be baptized and make a public profession of their faith in the Saviour of whom they had been told. After some weeks of further instruction, on the first Sabbath of the new year, they were examined before the congregation, accepted, baptized, and made the nucleus of a church among the Zulus. Forthwith, upon this, say the missionaries, "Satan broke loose, and did all in his power to hinder and destroy their work; but, thanks and praise to God, his grace gained the victory." Writing home, they entreat their patrons and friends to help them in their prayers, that the Lord may give them true humility and a self-sacrificing faithfulness in their calling, that they may not look for soft beds, luxurious sofas and good eating and drinking, but look to the Lord Jesus and the extension of His kingdom. Nor was it long ere they felt that they had still further evidence of God's readiness to bless them in the coming of many natives to be taught to know and read the gospel. Some of the natives ask the missionaries to come and teach them at their homes, in their kraals, and some bring their children to the station to be taught. "Are not these fair prospects? O, Lord Jesus, the seed sprouts already. Preserve it from the hail!"

Meantime, the full and frequent reports and familiar communications which these missionaries and colonists make to their friends and patrons in their fatherland, and especially to their beloved pastor, who, in turn, from time to time, talks it all over with his people, or has much of it published in his missionary magazine, help to keep the stream of mission interest ever full and rising. The training school was kept full, usually numbering about fifty. In 1856, a second company, chiefly farmers and maids, was found ready to go out; in 1857, still another company, numbering forty-six, of whom twelve were missionaries, was sent out; and then, in 1860, still another, numbering twenty-nine, of whom four were missionaries, the rest colonists. On one occasion more than a hundred stood ready to go at one time. All this led to the frequent founding of a new station, so that in 1860, six years from the beginning of their work at Hermannsburg, they had ten stations, four in Natal, three in Zululand; and, at the united request of the chief Sechele and the Dutch, they had sent and formed three stations among the Bechuana, which were proving prosperous, the schools large, the attendance upon Sabbath worship good, and baptisms many.

At the end of the first decade of this mission, 1864, they had founded 24 stations and started two more, and baptized 190 converts. How well founded, planned and managed was Pastor Harms' mission enterprise, is seen in the fact that it went on to live and prosper marvelously after his death, which occurred Nov. 14, 1866. The annual Christmas festival, at which the pastor and his devoted charge of peasants and villagers were accustomed to review their

year's mission work, was still kept up; and at that held in 1870, they reported their work greatly enlarged. The number of stations in Africa was now said to be 37, of which 7 were in North Zululand, 5 in South Zululand, 8 in Natal, 2 in Alfredsland, 10 in Bechuanaland, and 5 in Little Mosika District. At these stations 200 persons received baptism during the previous year. They had also 5 stations in India and 1 in Australia. Two brethren were about to leave for California to labor there in behalf of the Chinese in that State. The moneys received for the support of the Hermannsburg Missions the previous year amounted to 50,311 thalers. The expenditures were 44,590; the balance, therefore, in favor of the treasury was 5,721 thalers. Their South African missions continued to grow till they numbered 50 stations and 5,000 converts, when some 12 or 15 of these stations were swept away by war; since which, however, it is understood that some of these devastated stations have been rebuilt.

In 1886 the income of the Society was \$48,500, its missionaries and native helpers numbered 219, of whom 40 were ordained Europeans, 50 laymen and 42 women, likewise Europeans. The native communicants numbered 4,680, and baptized persons, 12,120. The gain of the year was 260 communicants. Rev. Egmont Harms was secretary of the Society in place of his father, now deceased. Aside from South Africa, the Society was doing mission work in India, Australia and New Zealand.

At an early stage of his Zulu Mission, Pastor Harms began to look for some suitable person to have the general superintendence of the work, and made choice of Rev. Mr. Hardeland, D.D. and Ph., who for many years had been a missionary among the Dyaks in Borneo. Dr. Hardeland would take this charge on condition that the Mission should be brought, in some measure, into connection with the Lutheran Church of Hanover, so far, at least, as to require that Church to examine and ordain all missionaries who might be sent by the Hermannsburg Society to this field. To this Mr. Harms assented. Dr. Hardeland reached the field in 1859, after which the mission was subject to his oversight and direction.

Nor should we fail to notice that Pastor Harms and his enterprising people seemed all the more interested and active in their homework because of their interest in the foreign field. In addition to other charitable efforts, they established a refuge for discharged convicts, about whom there hung a taint of disgrace, whose sympathies were perverted, whose sensibilities had been hardened by crime, and whose career had alienated common confidence. Moved to pity and helpfulness toward this neglected class, the warm-hearted Hermannsburgers bought a farm and built an asylum on it to be a home for the helpless and the hopeless, and yet a means of self-help for those who could labor. And then, again, as a means of imparting information

and promoting mutual sympathy among themselves, as also between themselves and their brethren in a distant land, they started a live missionary magazine. This gave employment, for a portion of their time, to some in the training school, and thus helped to prepare them for the handling of type and a press, in a land where press and type had never been known. Beginning in this humble way, this department of the work went on to unfold and grow, till, eventually, they had "a Parish Publishing House, issuing catechisms, tracts, and the literature of the Gospel, yielding an annual profit of six hundred pounds sterling."

In the narrative before us, what pastor, missionary, or missionary society, church or individual, can fail to find instruction and inspiration? In the Hermannsburg pastor and people, what an example for us to study and be encouraged! In it we see what an earnest, devoted pastor, who has God and a responsive, united people to help him, can do in face of great obstacles. Pastor Harms was a man of faith. He made his work, whether at home or abroad, a work of faith. He had faith in God, and faith in his people. He was a man of prayer. Of God he asked—in faith—the help he needed from God; of his people he asked—in faith—the help he needed from them. Putting and keeping his work before his people, making it their work, consulting with them, informing, cheering them, he had their confidence, their hand and their heart, and found that as the work grew upon them, the means to carry it on grew also. Pastor Harms was a man of great spirituality, and yet a man of affairs, a great worker, intensely active, a great organizer and manager, eminently original, progressive, trustful, hopeful, faithful, successful. His ways and means of securing a mutually helpful interest between the church at home and his missions abroad—his way of promoting a loving, personal sympathy and attachment between the laborers in the field and their patrons at home, are worthy of consideration in this day of diverse thought and study as to the best methods of mission work. Indeed, in all the union of individuality, freshness, freedom and fitness in his beneficent plans and labors, never running in the ruts of lifeless uniformity or imitation, always finding some good place or use for everybody and everything, and especially in his great simplicity of purpose, his Christly spirit, his consecrated life, there is much for the whole Christian world to admire and emulate to-day.

THE RELIGIOUS WORK AMONG THE IMMIGRANTS.

BY REV. PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

It is only within the last decade or two that the immigrant problem has assumed in the public mind a moral and religious phase, in a measure crowding into the background the purely economic feature of the question. The number of strangers entering at our gates

average each year more than half a million. The new factor and ferment introduced into the thought and life of the nation by the advent of millions grown up in environments and surroundings often radically at variance with the ideas and ideals of American traditions, make the inquiry as to what is being done for the intellectual and religious education of these masses one of direct home interest, in which every citizen and Christian must look with personal concern and solicitude. This modern migration of nations is also a migration of national peculiarities; and the number of new comers is so great, that it is a question as to how far they will assimilate to American life, and how far they will attempt to impress the stamp of their own individuality upon our people. Experience has shown that the efforts made in the latter direction are far from being welcome innovations and transformations.

Naturally the State can do nothing for the religious wants of these strangers; and what is done in the way of establishing schools, is practically of little benefit on account of the language difficulty and the age of most of the immigrants. Only the second generation can hope to make use of the opportunities offered for intellectual improvement by the State. Accordingly, the whole work in this direction must be of a voluntary character, carried on by those whose interest in it prompts them to this labor of love. The immigrant himself cannot be expected to do much for himself in this respect. As a rule they are poor, and are intent, above everything else, upon the establishment of a house and home. Then, the majority of them have grown up in State churches and have never learned the lesson of self-help in regard to church and school, which is the condition of success in America. They are helpless as regards both ways and means. Often, too, they are but little concerned about their highest and deepest interests—those of their souls and hearts—the religious life in the State churches being but poorly adapted for the development of personal piety and a clear appreciation of the individual's religious needs and duties.

The work has then been left for those religious organizations in our country which, from a national or confessional point of view, must evince the deepest concern for the spiritual welfare of the immigrant. Nearly all of these strangers who come from southern Europe and from Austria and Ireland are Roman Catholics, as are also, perhaps, one-third from Germany and Switzerland; while the great majority of the rest of the Germans, as also all the Scandinavians, Swedes, Danes, Norwegians, Finns, Icelanders, and a small per cent. from Austria are members of the Lutheran State Churches, the Reformed Church being represented by a small German and Swiss contingent. From a religious point of view, at least two-thirds of the immigrants are Protestants, or, at any rate, non-Roman

Catholics. The new immigration spirit which has in the last three or more years taken hold of the Roman Catholic Latin nations in Europe, and has made the number of emigrants from those States almost equal to that from the Anglo-Saxon and Teutonic nations of northern Europe, has not changed this proportion, to any perceptible extent, in favor of the Church of Rome, because the great majority of the Latin wanderers go to South America and not to the United States.

The work of the Roman Catholics for housing their portion of the immigrants is carried on more systematically than can be done by any of the Protestant denominations. The magnificent organization of the Church of Rome enables it to do effective work in this direction. Of the more than five hundred thousand children in Roman Catholic parochial schools, one-half or more are taught in languages other than the English. That Church claims no fewer than two million German members in the United States, divided into thirteen church provinces. Seminaries and institutions for the education of priests and teachers multiply with great rapidity, and, in general, every effort is made to take care of their people and to keep them faithful members of the church. Just in how far this is to be regarded as consistent with the best American citizenship, is a mooted question. It is quite clear, that Roman Catholic ideas and methods in this regard are not yet in agreement with the public thought and conscience of the country.

The provision for the spiritual wants of the Protestant contingent naturally falls to the lot of that church to which it chiefly owes at least a formal allegiance, namely, the Lutheran. Unfortunately, the Lutheran Church of America, with its communicant membership of considerably more than one million, is a divided household of faith, the lines of separation being along a more or less rigid confessionism, aided to some degree by linguistic and national divergencies; but, notwithstanding its divisions, the whole church is a unit in recognizing in the home mission work among their newly arrived brethren in the great West and Northwest, the task above all other tasks for them to engage in. Accordingly, the Lutheran Church of this land has bent all its energies upon the accomplishment of this one end, and of the four large general bodies and the independent Synods, numbering, in all, more than fifty Synodical organizations, there is scarcely one which does not take active part in this work. It is for this reason, chiefly, that this church has been able to take but a small part of the evangelization of the heathen world upon their shoulders. The large bodies of the General Synod and the General Council, indeed, carry on work in India and Africa, and the Southern Lutherans are beginning in Japan; but the largest complex of Synods, the Synodical Conference, as well as the independent Synods, engage in foreign mission work only in so far as they contribute to the missionary societies of Germany and the Scandinavian lands.

Other denominations are not idle in this important field, but quite naturally cannot, and do not, accomplish what is being done by the Lutherans. The Methodists have a German membership of more than fifty thousand; the Presbyterians of nearly ten thousand; the Baptists are working among the Germans, while the Congregationalists have devoted their energies chiefly to the Scandinavians. The United Synod, a German body, representing the standpoint of the Prussian State church, in which the Lutheran and the Reformed confession are of equal authority, have a membership of about one hundred and twenty-five thousand; and the Reformed church, a German membership of fifty thousand. Of the more than a million Lutherans in America, at least two-thirds are non-English, she being the most polyglot church in the United States, no less than nine or ten languages being preached from her pulpits.

The care for the spiritual interests of the immigrant begins even before he leaves the fatherland. Small pamphlets have been published containing the address of every Lutheran or United Synod pastor in America, and these are scattered throughout the districts of Germany, informing the immigrant where he can find a church home in America of his faith and confession. In Hamburg, Bremen, and other seaport towns, immigrant missionaries have been stationed, who provide the people with good advice, and help them in general to get into Christian hands upon landing in America. In New York there are three Lutheran immigrant missionaries and two missionary houses, in which annually more than fifteen thousand strangers are housed and sent on their way. The Roman Catholics, too, have their mission house in New York, and the Methodists did have, but its discontinuance has been agitated amid the protests of the German brethren. In Baltimore there is also an immigrant missionary. These men and concerns are supported by the church at large, as the immigrants are charged only a nominal price for lodging and board, and the needy receive these free. The missionaries have large correspondence with the pastors throughout the West.

The work of hunting up the new settlers and inaugurating the religious movement among them is the special task of the missionaries in the employ of the various Synods, who have scores of men engaged in this work. The ordinary method is to learn where there is a sufficient number of Germans or Scandinavians, or others, in a certain locality, and then to send a man there who is familiar with the language of the people. As a rule, no attempt is made at a church organization at once, even if the people were all nominally members of a State church in Europe. The most solid foundation for a congregation has, by experience, been found to be the establishment of parochial schools, in which the instruction of the young in the truths of Sacred Writ forms the chief feature. To this is added regular preach-

ing, until the people are ripe for an organization, and with the assistance of the church building funds, if necessary, a house of worship is erected. But the parochial school system has been the backbone of the success of the Lutheran church in the West. No less than 150,000 children are being educated in these schools at present, while the United Synod has more than twenty thousand in their schools. More than two thousand teachers, nearly all males, are engaged in these schools, for the education of whom special seminaries have been established at Addison, Ill., Woodville, Ohio, and elsewhere, or special courses have been arranged for this end in connection with the colleges and academies under the control of the church. The position of the Lutheran church in the parochial school question differs radically from that of the Roman Catholics. While the latter are loud in their denunciation of the public schools as "godless," the former establish their schools chiefly for the purpose of securing a religious education for their children, which, in the nature of the case, the State, because separated from the Church, cannot furnish; and besides, offering an education to those who are not acquainted sufficiently with the English language to make use of the public schools, the establishment of which is recognized by the Church as a duty of the State. The Lutheran church does not antagonize the public-school system; but for her own members she seeks to supplement it by supplying what, in her estimation, is the chief element of a true education, namely, the religious.

It is from this standpoint that we can understand the opposition of the friends of the parochial schools in the Northwest to the recently enacted laws, particularly of Wisconsin and Illinois. There is no dissatisfaction with the demands of these enactments that prescribe that certain branches shall be taught in English, nor with their compulsory features, for in nearly all the parochial schools English is, in a greater or less extent, the medium of instruction in certain branches, and no one is more in favor of a thorough education than are the Germans and the Scandinavians. But those features of the new laws which virtually deprive these schools of their independence or of congregational control, by putting them under the supervision of county officials and non-religious authorities, have induced the tens of thousands of Protestants in Wisconsin and other States to inaugurate an agitation looking to a modification of the laws. The Protestants have steadily refused to go with the Roman Catholics in their opposition to the public schools, for the simple reason that they occupy an entirely different position over against these. On principle, the friends of Protestant parochial schools do not at all antagonize the school system of the country; on the contrary, as a rule, their children for a certain number of years attend these schools, going to the parochial only for their religious training, especially for their preparation for

confirmation. From these data it is plain why these church schools, established at so great a cost by the struggling non-English Christians of the Northwest, have been one of the greatest features in the religious education of these people, doing a work which the State neither could nor would do.

In the line of higher education—the establishment of seminaries, colleges, and other institutions for the special or partial benefit of the immigrant—immense strides have been made in the last half century. Then scarcely one concern of this kind existed; now, several of them are scattered over the whole land. The Lutherans maintain no fewer than twenty such establishments for the Germans alone, with an attendance of more than two thousand students. The capital invested in buildings reaches the millions, and the annual running expenses are fully \$150,000. The returns for all this outlay and work can be seen in the progress of the church; for, on an average, one new Lutheran church is dedicated each day of the year, and four-fifths of these are among the new citizens in the West. The Reformed Church has two chiefly German colleges; the United Synod has a seminary and two colleges; the Methodists have five small colleges of this character; the Presbyterians have two German seminaries, one in Bloomfield, N. J., the other in Dubuque, Iowa; the Baptists have a German department in Rochester, N. Y. A similar work is being done among the Scandinavians and other Protestant strangers. Swedish institutions like that at Rock Island, Ill., are prominent educational forces; while fully a dozen smaller colleges and academies are maintained among the Scandinavian Lutherans. The Methodists have a Scandinavian theological school at Evanston, Ill.; the Baptists a Danish department at Morgan Park, Ill., and the Congregationalists have one in connection with their seminary in Chicago.

Not a small agent in this religious education of the immigrant is the press. The polyglot newspaperdom of the West is almost entirely in the hands of the church, with the exception of a number of German papers in the larger cities. It is extremely interesting in this connection, to note the fact that all work of this kind undertaken by other agencies than the church, or from another standpoint than the Christian, has signally failed. The Milwaukee teachers's seminary, established on a "liberal" basis, has been a dismal failure.

Taking all these data into consideration, it is evident that the religious interests of the immigrant are receiving probably more marked attention and are treated with greater success than is the case with the native churchless masses of America.

PERSONAL OBSERVATIONS IN BRAZIL.

BY CHARLES E. KNOX, D.D., BLOOMFIELD, N. J.

(Concluded from page 348, May number.)

3. We were much impressed with the *personnel* of our missionary force, and with the missionary's opportunity. The men and women in the service, the churches and stations, the centres of missionary power, all inspired us. The Southern Methodist Church was under strong guidance in the person of Bishop Granberry, and his missionaries seemed able and zealous men, intelligent and devoted women. They were strengthening efficient centres at Rio and Piracicaba. Frequent visits from their bishop, who returned with us on the steamer, and who left his daughter as a teacher at Rio, gave them all courage and animation. An earnest preacher and teacher was prosecuting a mission under Bishop Taylor's self-supporting plan, in Para. The Baptists, who had come late, had made a beginning in Rio and Pernambuco, although still without a church edifice. Maranhao, Pernambuco, Bahia, Rio, Sao Paulo, Campinas, all Brazilian centres, were occupied as centres of our own missions. The Southern men and the Northern men from our own church were men of ability, strong in character, prudent in action, harmonious in purpose, versatile in pastoral and evangelistic service. The native ministry and elders, so far as we could judge, were men of excellent qualities of mind and of heart, and foretold a large body of worthy preachers and rulers.

The evangelistic work opened everywhere and greatly outran the missionary force. In any new place the traveling preacher could have a congregation on a half-day's notice. With common prudence and loving endurance of the priest's opposition, and with perhaps a little cool courage under a shower of stones, he could in a short time establish a permanent congregation. Two missionaries, one a Bible society agent, joined our steamer at Pernambuco, who had come 1200 miles down the San Francisco river. They had started from the farthest interior station in the south, inland from Sao Paulo and Campinas, crossed from the head-waters which flow to Buenos Ayres, to the head-waters of the San Francisco, and canoed to its mouth. Through two of the larger provinces, Minas Geraes and Bahia, a full thousand miles northward on high land parallel to the coast, then on the borders of the smaller provinces of Pernambuco, Alagoas and Sergipe, eastward to the coast, they followed the stream second only to the Amazon. Everywhere they had met with kindly reception. The Bibles distributed may be expected to repeat the work of Dr. Kidder's Bibles distributed in 1839, developing into inquiring souls and into groups of inquirers ready for the future missionary; but the long journey revealed the universal plaint of the desolate heart, ready now to turn its cry of need to a song of joy at the message of love.

In the Sao Paulo region the excellent evangelistic service of Mr. Chamberlain and of others has developed a vast region ready for the detail work of a large missionary force. At one place was a school, whose origin was from a Bible in a Masonic lodge, purchased as a sacred book on which to take oaths. The planter whose curiosity led him to read it, vowed to furnish a building whenever any one would come preaching the doctrines of that book. After the preaching he established the school, and then vowed that as soon as a white teacher would come to take charge of the school, he would put an endowment in his will. The last steamer of this present year brings the news from the college-bred lady teacher who has just located there, that the endowment is already in his will. At another place was a saintly member of a church, himself at one time full of hatred, who was converted by another whose heart and life had been full of ugly violence a few years before. At another place, where our Philadelphia engine stopped, was a flourishing church, where twenty years before Mr. Chamberlain and his assistant were stoned for explaining to the people the gospel of St. Mark. In rural plantations, in hamlets, in villages, in larger towns, notwithstanding the priests' protestations, the people will listen to the pure and loving story. An ebullition of emotional hostility may send off hot steam, but the prudent missionary stands one side, and soon the same emotion pushes the piston of a well-ordered life. The sub-stations and preaching places with one accord, in fourteen out of the sixteen sea-coast provinces, give the same testimony to the accessibility of the people.

One hundred new men, our missionaries said, could be at once profitably employed, as soon as they could learn the language, and another hundred could follow them at once.

The subject of lay colonies of Christians, in default of clerical missionaries, was discussed in our missionary company on the steamer. Most of the missionaries considered such colonies desirable, if practicable, and most of them thought something of the kind practicable under careful conditions. The oldest missionary, whose judgment was entitled to special weight, did not consider colonization from the United States practicable, and would not like to encourage it. "The United States people," he said, "do not colonize—they emigrate—they will not remain together." General Magalhães, who had personally explored the Amazon, said, at Sao Paulo, in answer to the question—Would colonies on the Amazon, from the United States, be practicable? "It would not do to bring people whose condition of life is too far above the conditions on the Amazon. The colonists must be of a class something like the conditions there—common laborers—not too cultivated." As the country becomes developed and rises in intelligence and in civilizing institutions, such colonies will undoubtedly succeed, and it may be that colonies, like the colonies

from the Southern States, if founded on Christian principles, may help to develop the civilization and Christianization of the country. The Southern colony on the Amazon went to pieces. The Southern colony at Santa Barbara, in the more favorable conditions of Sao Paulo province, through many changes remains the same substantial unit, and has Presbyterian and Methodist churches. If such a colony founded on disaffection arising out of our civil war and on worldly ambitions has maintained its life for a quarter of a century, a Christian colony, founded on nobler motives, might wield a powerful influence under the new Republic.

4. The native and immigrant population impressed us as presenting certain characteristics which are specially hopeful. Three aspects are full of interest. In the first place, the Portuguese and the Brazilian are an amiable people. They are not intense and vindictive, like the Spanish. They are affectionate among themselves and hospitable to strangers. They may be aroused to sharp encounter, but their prevailing mood is placid. The history of their former revolutions shows this, and the present bloodless revolution exhibits the same trait. Religious animosity, therefore, inspired by selfish priests, is not likely to be persistive, as under the Spanish type of character. Never was there a better opportunity to introduce the high principles of Christianity, than among a people who have a strong social nature, who have ardent desires for a pure religious love, whose confidence in their false religious teachers has been broken, and whose present revolution points them towards civil and religious liberty.

In the second place, the color line is unknown. Prejudice in a race caste does not exist. The ebony black, the Corinthian bronze, the Indian copper, the Caucassian white, and all the shades, statures, features, dress and manners of all these classes, sit side by side in the congregation and mix in common society. Grades of social distinction do not depend on color. Our brethren from our Southern States said to us again and again: "We have no difficulty here in respect to the color line." "The old idea at home does not disturb us here." "We hardly know ourselves in the changed condition." This condition of the Brazilian community arises out of the long intermixture of blood, the consequent impracticability of applying any *race* distinction, and the continued adjustment of social relations and customs to such a historic fact.

In the third place, the immigrant population has already become a powerful factor in the nation. The German people in the extreme South, especially in Rio Grande de Sul, have been recognized as a possible foundation for a separate republic. They occupy districts and towns and cities. In Sao Paulo, also, their numbers are increasing. "We have a contract to bring in ten thousand families from Wurtemberg," said General Magalhães to us. "The German emigra

tion to us has been resisted in Germany, but the obstacle is now removed." The Italian constitutes the principal immigrant for multiplication of "arms." They were not regarded formerly as making good citizens, but recently a better class from the farms of Italy has come. They do a large amount of work and consume little food. The Portuguese immigrants, principally from the Canary and Azores Islands, are less numerous. They are chiefly in the cities.

The great demand of the Empire has been for "arms," or, as we say, for "hands," to develop the acres, to open the mineral depths, to lay the railroads and build the mills. National laws and provincial laws have therefore offered a premium for the introduction of labor. The province of Sao Paulo has been the most enterprising. Large buildings were pointed out to us in the city of Sao Paulo, built for the temporary accommodation of these multitudes in transit. "We are bringing five thousand a month into this province," said General Magalhães. "We have a contract by the province for this purpose." "More immigrants have come into the country since October last (about eleven months) than during the preceding history of the Empire."

By far the greater part of all this immigration is Roman Catholic. But from the old life of Europe they are coming into a new condition which is in rapid transit towards free ideas and private judgment. Met with a pure gospel in their own tongue, they may be converted to Christ and made a mighty force in the Christianization of that imperial nation.

5. We were very greatly impressed with the opportunities for Christian education. We heard the clamor of children in high voice, as we passed the common schools of the towns. In Pernambuco, our company found its way into a girls' school-house at the edge of the city. The voices were in full concert—the pitch was high—the action *forte*, the chorus without solo or duet. About fifty little girls and two little boys filled the room. Behind the desk sat a young lady of twenty-six or twenty-eight. Her face was bronze, her eyes black, her jet black hair went down her back in a braid. With happy features, abounding spirits, a ready affability and overflowing pleasure in her work, she went freely on in the guidance of the school. She called up a girl to read. While hearing and correcting her, she gave attention to another, who came with an example in arithmetic; and then to another who came with her sewing, and sent another still for the tin scissors-and-tape box. When the little bronzes and blacks of all shades grew quiet from looking at their visitors, her vigorous and cheery voice shot out the word "*study*," and off they all started in loud chorus again. We were reminded of what we had read of Mohammedan schools. The course of instruction was reading, writing, arithmetic, Christian doctrine (a Catholic shrine was in the corner) and sewing. One or two little ones recited in simple geo-

metrical "form." They all seemed delighted with their cheery teacher. The same mode of education we saw in a school for boys of older age in Maranhao. From our Protestant Church school in Rio, we learned that the national habit was to train the memory, but that the child was instantly lost if the teacher put his question outside the page of the text-book. Memory, obedience, emotion—these were to be cultivated among the people as a foundation for a blind church life. We were never more impressed with the value of a healthy logic in popular and in high education—to teach the child, the family, the community, the nation, to think for itself, and to exercise a private judgment in civil and in religious life.

There are professional schools of high character in leading centres, law schools with large attendance in Sao Paulo and Pernambuco, medical schools in Bahia and Rio, a theological school with small attendance in each of the twelve dioceses. For these high institutions there are private and Governmental preparatory schools. And the "collegio," which is either a private school or an ordinary high school, is to be seen here and there in every city. There is, however, no university nor college of high degree in all Brazil. A few of the leading statesmen were educated in former years at the University of Coimbra, in Portugal, or in other European universities. A few of the young men now go abroad. A bright young man on our steamer was receiving his education in the Polytechnic Institute at Worcester, Mass., where others of his nation had been. A polytechnic institution on the plains of Ypiranga, just outside Sao Paulo, is expected to grow out of its incipency, if it escapes political complications. One considerable institution in the interior is founded on the doctrines of Augustus Comte. Independent of the missionary school and of pulpit instruction, the common people of the towns have the meagre education of the Catholic church, and the reflective mind tends towards materialism.

In several places Protestant schools had been begun. In four places they already assumed significant character. Under the Southern Methodists in Rio and in Pericacaba; under the Southern Presbyterians in Campinas; under the Northern Presbyterians in Sao Paulo. The Methodist school property at Rio is on a noble site, commanding the city and the harbor. The school was in its early beginnings, the prosperous school at Pericacaba having been established some years, but we expect to see at the capital an institution of wide influence as an outgrowth at no distant day. The Campinas school had attained a high order of excellence and had gathered numbers and older students in spite of the rival Comte institution in the same town. The Sao Paulo school was, however, the leading missionary institution. Beginning as a little school for the missionaries' children, it had grown into a system of Kindergarten—Pri-

mary, Intermediate and Grammar departments—with a class for instruction in teaching and an advanced class ready for collegiate or theological education. There were 244 pupils present in the main hall on the day we were there. The number has since increased to about 400, the accessions again outgrowing the walls. The buildings adjoining the church should be at once assigned to one or two departments, and new apartments sought elsewhere for the other classes. The young men's dormitory, on the edge of the town, was an attractive building of yellow brick, one story in height, with dwelling-rooms for the Director. It stands on an elevated site, overlooking the city, and has ample grounds for a future college. The teaching force, composed chiefly of intelligent ladies, Southern and Northern, under the excellent guidance of Dr. H. M. Lane, was of high order. In our company we brought to them a New England teacher to take charge of a normal class of teachers.

Education had here advanced up to the line of the college system. The Sao Paulo school was ready at that time to present seven or eight, and the Campinas school five or six students for a freshman class, as soon as a curriculum and the first professors could be provided. The opportunity is ripe for the completion of the educational system. Superior Protestant education would at once command wide attention. Its high morality would appeal to the deepest desires of parents who have fared ill under the Romish training. This highest complement of the system should be at once expressed in a college which should develop into a genuine university.

Roman Catholic education is unequal to the crisis. It is insufficient for the mind and morals of the masses. So long as the leading minds of the nation are under Catholic education, the people will not rise to high moral and religious convictions. The alliance of Protestant principles with professional education will at once give external and internal support to true Christian life. The State needs Protestant principles in its conception and administration. Such an education is the speediest way to produce the ministry which Brazil needs. The existence of a body of learned men at such a high institution is a constant educational force through all grades of political and domestic society and through all ranks of instructors.

Teachers of an elevated common school system, educated Christian fathers and mothers, communities which shall demand a higher popular education for both *girls* and boys, leading Protestant minds in common society, in common commercial and in common agricultural life, educated church officers, native ministers to fill the countless opportunities, Christian men in the professions, leaders in the State Chambers in the new chambers of the Nation—these are within the speedy reach of such an institution. Next to the proclamation of the gospel—this is for Brazil the all-important thing. An opportunity for so broad a work, so world-wide an influence, is seldom presented to the Protestant Church.

HOW SHALL MOHAMMEDANS BE EVANGELIZED.

[We are not at liberty to give the name of the writer of this article. Suffice to say, that it is from the pen of one who has lived forty years in the Turkish empire and is thoroughly conversant with the subject. Like the masterly paper we gave in the August number (1889), on "Islam and Christian Missions," it merits careful reading.—J. M. S.]

This article does not discuss the general subject of Mohammedanism, giving an abstract of its tenets; nor does it propose to give a history of its progress and a statement of its present extent and power; nor does it compare this religion with Christianity, presenting the similarities and the contrasts between the two religions. It aims simply to treat of the best mode of presenting the gospel to Moslems, so that it may meet with their acceptance—treating the subject in view of the obstacles which hinder the success of the gospel in the Turkish empire.

Is the inquiry presumptuous?—The fact is not ignored that some persons regard this subject as not properly one of human discussion and inquiry. They say that the opening of the Mohammedan world to the gospel is a work so entirely dependent upon divine interposition and Almighty power, that it is presumption on our part to speculate and plan, or do otherwise than "stand still and see the salvation of God." They say that it becomes us to acknowledge that the evangelization of Moslems in the Turkish empire is a sheer impossibility to human endeavor, that God has purposed it, and in his own time will indicate the means to be used for its accomplishment, as he did when the Egyptian bondage was to be broken and Canaan possessed; that we now stand before a closed door waiting for the providence of God to open it, and that such an inquiry as this is as uncalled for and ill-timed as if Joshua had presented a paper on the best mode of delivering Israel at the time when they were hemmed in by the Red Sea and Pharaoh's army, or as if Eleazar had prepared a similar paper on the speediest mode of reducing Jericho before God had revealed anything about the blowing of the ram's horn and the seven times encompassing the city.

They say, and they say this truly, that when the allotted period of 430 years was passed and the iniquity of the Amorites was full, all the walled cities of Canaan were powerless to resist the Israelites, and not before; that when the 70 years of the Babylonish captivity were fulfilled, heathen kings were inspired of God to further the return of the Jewish captives; that "in the fullness of time" Christ came; that forty days after his ascension the wonders of Pentecost were revealed; and so, when the Holy Spirit moves upon the darkness and bigotry of Mohammedanism then will begin the dawn of a new creation for its followers, for the decree still stands in regard to all the religious movements of the world: they are to be accomplished "not by might nor by power, but by my Spirit, saith the Lord."

But, while we reverently acknowledge the divine decrees and patiently wait for their unfolding, we should never fall back upon them as an excuse for our supineness.

Is the inquiry skeptical?—Braving the charge of presumption in proposing this inquiry, we expose ourselves to the charge of skepticism. We are asked, Has it not been revealed from heaven that the gospel is the divinely-appointed remedy for the whole race of man? Has not the command been given us, "Go, preach my gospel," trusting to the power of the Spirit to make that preaching effectual to the evangelization of all men without exception, whether Jews, Mohammedans or heathen? And is not the raising of this question with reference to the evangelization of this one class an implication that the divinely-appointed remedy is inadequate to the peculiar difficulties of this case, and that it must be supplemented by means which human wisdom must devise; that the naked sword of the Spirit is insufficient to pierce the armor of this Goliath? Are we not preparing ourselves for a rebuke from our Master, similar to that which those nine disciples received from him when, having received from him a commission and power to cast out evil spirits, they failed in the case of the child in Cesarea Philippi and learned the cause: "Because of your unbelief, you could not cast him out?"

Or, at the least, we are told that there is, in instituting such an inquiry, a reflection on former and present laborers in behalf of the Moslems, and on the agencies used by them, and an ignoring of these long, faithful and prayerful efforts, and an assumption that the want of success which has attended these labors was a consequence of their having overlooked or neglected measures which they ought to have discovered and used, of which we are now on the track and prepared soon to reveal.

If there is seeming ground for this objection, the writer of this article would hasten to disclaim all disposition to ignore the zeal and activity of these laborers, or to imply that they had shown a want of wisdom or courage, and that their efforts had been failures; or to counsel the abandoning of their plans and the adoption of others. On the contrary, he recommends the gathering up the results of their experience, the marking of their footprints for future guidance, and the imitation of their faithfulness.

The peculiar difficulties in the case.—That there are peculiar difficulties attending the efforts to evangelize Mohammedans everywhere, and that these difficulties are aggravated in the Turkish empire, is conceded by all. A cursory survey of these difficulties is a necessary preparation for surmounting them, as a knowledge of an enemy's defences is of prime importance to the general who intends to break through by assault.

1. The first of these difficulties is that of *finding means of access*

to Mohammedans, in order to teach them the gospel. Rarely do they come to our churches to hear our preaching. They do not visit us in our houses nor invite us to visit them. We have hardly any opportunities for contact with them, so as to be able to explain our religion to them, and to urge them to accept it. The constitution of Mohammedan homes, with the jealousy and seclusion of the harems, creates a serious bar to the evangelization of the Mohammedans. The leaven has no access to the lump in order to leaven it. The salt cannot reach that which it is desired should be preserved by it. The patient knows not the remedy, therefore cannot apply it, to feel its power. Places of business in the daytime, and coffee-houses in the evening, where all listen to a story or a poem, are not favorable places for religious discussions, and yet there are few other places for meeting Moslems.

2. A second obstacle to their evangelization is *their pride* and arrogance of opinion. They consider themselves the favorites of heaven, the depositaries of the truth, the elect, true believers, saved. They despise Christians, and couple their names with those of the lowest animals. This pride, this feeling of superiority, this lofty disdain, is an effective obstacle to their being influenced by Christian teachers. It increases their contempt of Christianity, that it is the religion of those whom they have been accustomed to regard as their subjects—their slaves. Shall the conquerors adopt the religion of the conquered? Shall they bow down to that which they were commissioned of God to root out and destroy?

3. A third obstacle is *the strength of the fortress which Mohammedanism occupies*. Heathenism has no such defences. The natives of Borneo, Java and Sumatra, while they are yet heathen, are far more easily reached by the gospel than after they become Moslems. This is the case also with the heathen of Central Africa. One reason of this is that there is so much of truth mingled with error in this religion—truth derived from God's own word. As the Moslems have taken possession of some of the fairest Christian churches and made them mosques, so they have stolen some of the most sacred truths of Christianity and used them as buttresses to their fortress of error.

Another strong bulwark of this delusion is its harmony with the self-righteousness of the human heart. It offers a salvation by works, which it is possible for man to perform, such as prayers, fasting, pilgrimages, ablutions and alms-giving; and the performance of these acts gives the Moslem an assured title to Paradise.

This religion is strong again with sensual man, in that it allows and sanctions immorality and licentiousness, which Christianity forbids. It allows a man to act like a beast, and to account himself, at the same time, a saint. It lets him indulge his lusts without a bridle, and think that he has a special license from heaven for so doing and

an illustrious example of such conduct in the person of his prophet. Being thus strong, it surrenders few captives to Christianity from its own ranks, and it gains many captives from heathenism, and holds them with a firm grasp.

4. *Political complications give Mohammedanism greater power to oppose Christianity in the Turkish empire.* The religion of Mohammed is the State religion. Defence of the faith of Islam is regarded as essential to the integrity of the empire. To sustain the tottering throne of the sultan, religious fanaticism has been invoked and fostered; during the last few years schools for teaching the Koran have been multiplied in all parts of the land; even among the Bedouin tribes have apostles of the revived faith been sent; new mosques have been built and old mosques repaired, and praying places opened, where religious devotees may shout the name of Allah till they become voiceless and nerveless with their frenzied effort. Bigotry and patriotism have become synonymous terms. And, since Moslems only are drafted into the army, the government dreads that they should become Christians, lest they should found thereupon a claim from exemption from military service. Moreover, they fear that such conversions may be made by foreign powers a pretext for their interference in the affairs of the empire, and a ground for demanding new concessions and national dismemberments.

5. Another obstacle is the fact that in the Turkish empire at this time *the death penalty hangs over every Moslem who becomes a Christian.*

The Koran authorizes this. Religious liberty is a doctrine inconsistent with the spirit of Islam. It is almost certain that a Mohammedan who professes faith in Christ must leave the country, if he can, or be impressed into the army, or be arrested and imprisoned on false pretences, and all traces of him be speedily lost. This terror, so imminent, hinders Moslems from indulging any disposition to examine carefully the Christian religion and to balance properly the claims in its favor. To be known to be an attendant upon the religious services of Christians subjects a Moslem at once to a warning from the heads of the sect; and if he perseveres, he soon feels the weight of their power to compel him to separate himself from such associations. As long as civil power remains in the hands of Mohammedan rulers, it is difficult to see how it can be otherwise than it is now. If the sultan should declare that every Moslem was free to adopt what religion he chose, he would be regarded as a traitor and an infidel, and be in danger of deposition and assassination.

While the pope was king of Rome he repressed Protestantism with an iron hand; and while Abd-il-Hamid or any other Moslem holds sway in Western Asia, we must expect that he will do all in his power to prevent his Moslem subjects from becoming Christians.

From the very nature of things, the religion propagated by the sword must be sustained by the sword; the same means which were employed to make disciples will be used to keep disciples. The death penalty incurred by Moslems renouncing their religion stands as a powerful obstacle to hinder their evangelization.

6. Moslems have imbibed a prejudice against Christianity from the *false representations of its character and its effect as given in the worship and conduct of nominal Christians, with whom they live*. As the superstitions and idolatrous worship of these Christians brought the wrath of God upon them centuries ago, and caused him to deliver them over to their Mohammedan conquerors, so their clinging to their errors has kept them under the yoke of their oppressors, and they have during all these centuries been bearing false witness against the holy doctrine which they profess, and making their conquerors hate, scorn and detest a religion so idolatrous in form and bringing forth such fruit of unholy lives and conversation. Can we blame men for rejecting Christianity when it has been so misrepresented and profaned by the so-called Christians of the East?

7. Another obstacle exists in the *misconception by the Moslems of the cardinal truths of Christianity*, without opportunity being sought or found to correct those misapprehensions. They totally misunderstand what we mean by calling God "our Father," and Christ "the Son of God," being misled by hearing Mary called by Christians "the mother of God." They misunderstand the doctrine of the Trinity, thinking that we worship three gods, and they miss entirely what we mean by calling God "a Spirit," thinking that we thus rank him with angels and souls of men, which are spirits. They have been taught always that the Scriptures, though originally from the hand of God, have been changed and corrupted by Christians, into whose hands they have fallen, and therefore these holy writings have no power over them. Apostate Syrian Christians, educated in Protestant schools, taught foreign languages in order that they might be more efficient helpers in evangelizing their countrymen, have gleaned among infidel books in England, France and Germany to find every objection that has ever been raised against Christianity, no matter how absurd or how many thousand times refuted, and have translated the accumulated mass of objections into the languages of the East, and published them as the unchallenged and irrefutable proofs that the Scriptures of the Christians have been corrupted on every page, and that Christianity itself is an imposture. Let any one who would see proof of this statement read the book "Izhar-il-Hok," prepared by Fares Shidiak, once an employee of the British and Foreign Bible Society, and a translator of the New Testament into Arabic, under their direction, now a devoted adherent and strong ally of Mohammedanism in Constantinople, and a bitter foe to Christianity, in whose folds he was born.

8. Another obstacle is that there is *no liberty of the press in Western Asia, nor liberty of public discussion*, by which the fallacies of Mohammedanism might be exposed and the slanders against Christianity refuted. Islamism enters the lists, free, untrammelled, permitted to strike as hard and as foul a blow as it will, while Christianity stands manacled, not allowed to raise a finger even to ward off a blow. Custom-house officers and public censors watch jealously to prevent foreign importations of books exposing Mohammedan errors; a printing press which printed a word against Mohammed and his religion would instantly be stopped; and if the missionaries braved all personal risks and denounced openly in their pulpits the prophet of Mecca, not only would they fail to reach Mohammedans with their message, but speedily their churches would be closed, and all other work done by them in the land would be stopped.

I will only hint at other obstacles, such as the indifference of many native Protestants of the East in this work, their want of faith and of zeal and of prayer in its behalf, while they have facilities vastly exceeding those which foreigners possess of reaching the minds and the hearts of their countrymen of a different creed; and again, that so many Protestant officials, representing Christian nations, men of the highest positions in civil life and in the army, should ignore their faith and their convictions and their customs when among Moslems, and for political reasons pay the most profound respect to their superstitions and their vain worship.

Has Christianity any allies?—Leaving a further consideration of these difficulties, let us inquire *if Christianity has any allies in this contest* upon which she can rely. The answer is yes, and the most prominent of these are three:

1. The first of these allies is *the progress of human thought*. As surely as the fervid sun and the warm tides of the temperate zone melt the icebergs drifting down from the frozen North, so surely will this relic of the seventh century feel the influence of the second and third decade of centuries, and grow powerless before them. Mohammedanism represents the feebler intelligence and narrower range of thought of the world twelve centuries ago. It cannot adapt itself to the advance of the world in knowledge, like Christianity, which indeed leads the van of all human progress; but being of human origin, the product of a mind which could not look beyond the horizon of the age in which it was born and the region of its birth, it is out of sympathy with the present current of ideas and contradictory to the later teachings of science. Every new discovery is a protest against the errors imbedded in Mohammedanism. All advances in science expose the fallacies of that system, and prepare its followers to perceive these and make the necessary deductions from them as to its earthly origin.

2. The second of these allies is *the human soul awakened to a consciousness of wants which Mohammedanism fails to meet, and which Christianity meets fully*. When man awakes, as he must sooner or later, to the consciousness that he is a *sinner* and that his own self-righteousness will not suffice to justify him before God, then he looks in vain into the Koran to learn of a mediator and an atoning sacrifice and an effectual intercessor. Mohammedanism knows nothing of a "Father in heaven" to comfort the soul in its hours of loneliness and sorrow. It knows nothing of the Holy Spirit to change the heart and aid it in overcoming sin and temptation. But Christianity meeting these and other wants of the soul, for which Mohammedanism has no help, possesses in man's soul itself a powerful witness to its divine origin.

3. The third auxiliary is *that course of divine providence which is weakening the political power of Islamism over the peoples and countries now held in its grasp*. The dismemberment of the Turkish empire is preparing the way, in its gradual progress, for the triumph of Christianity. The frequent conversion of Mohammedans in India, where English rule prevents the death penalty from being visited upon the converts, and in Egypt, where partial religious liberty now exists, show what we have reason to expect in Turkey when there is freedom of inquiry, freedom of discussion, freedom of the press and pulpit, freedom of profession of faith in Christ.

To these elements of hope might be added the fact that there is much buried seed in Turkey of past labors, of Bible truth which has been sown—and what God has sown shall not return to Him void—so many unanswered prayers for Moslems yet in the golden censer.

The next question to be considered is: *What agencies have proved most successful hitherto in commending Christianity to Moslems, and what may still be accounted the most hopeful means to be used in seeking their evangelization?*

1. The first and foremost of these is *the circulation of the Word of God*. Bibles can enter homes whence preachers are excluded. Bibles can be read where there is no fear of jealous witnesses and cruel betrayers. The Holy Spirit can apply that word with resistless power to the conscience and heart. There is no doubt that immense good has been done by this agency alone, and that many Moslem men and women thus taught have lived and died, clinging to Christ and His cross for salvation, of whom we have no record. We have certain testimony of some who have been savingly enlightened by this means alone. Let us not despair of our influence in evangelizing Moslems while this agency is left to us. Let us rejoice in the opportunity of circulating the Word of God with so few restrictions. Let us rejoice in possessing the Scriptures in the languages of Mohammedan peoples, and particularly in their sacred tongue, the Arabic,

and in vowelled form, fitted to compare so favorably with the form in which the Koran is possessed by them. Let us use all available efforts to place the Bible in the hands of Moslems, and to induce them to read it. Let us show ever in our conversation with them our assurance of its divine origin and our certainty of its being uncorrupted, and our belief in its saving power. Let us multiply colporteurs, wherever we can, to circulate and explain the word of light and life.

2. A second means, justified most amply by experience, is *the education of Moslem children and youth* of both sexes in our common schools, higher schools, boarding schools and colleges, and giving them both scientific and religious instruction. All science refutes in some form Mohammedan teaching. The schools which have been opened in Turkey by American and English Christians, and in a lesser degree by Germans, have brought in a flood of light which has been crowding back into narrower confines the ancient night of Moslem delusion. School teachers are the sappers and miners who are undermining this gigantic fortress of error. Moslems perceive this, and hence their new zeal for opening schools of their own to counteract Christian schools, and hence that wonder of wonders, that Mohammedans should open schools to teach *girls* to read. It is to be regretted that so few Moslem youth attend our institutions of learning. We should double our efforts to bring them in and to retain our hold upon them. While the children are yet young they carry home and teach to their parents by means of the hymns which they have learned to sing, and the verses of Scripture they have been taught to repeat, lessons which we could not otherwise introduce into those homes, and which may be the means of making the parents wise unto salvation, while these children themselves, sooner or later in life, may find their way to the gate of heaven by means of what they have learned in these schools. Boarding schools for Moslem girls have been wonderfully blest as means of good. May they be sustained as they deserve, and may they be multiplied !

3. *Bible women* can do immense good by visiting Moslem harems, teaching the women to read, and reading the Bible to them. Some most interesting cases of hopeful conversions have occurred in connection with such labors. Women are thus reached by the gospel who would otherwise never have heard it. There is less jealousy of female laborers than of men. Where suitable Bible women can be found there is large encouragement for their employment.

4. Another object to be striven after is *the cultivation of the acquaintance of Mohammedans*. If we meet their coldness with coldness and their seclusion with a corresponding non-intercourse, when can we expect that the barriers between us will be broken down ? Personal influence, the world over, is the strongest influence. Men

will not listen profitably to teachers who have not their confidence. Conviction is a matter of the heart as well as of the reason. A word from a friend influences more than a hundred words from a stranger. Difficult of acquisition as this way of influence may seem, yet it should not be slighted. If it is set before us as an end to be reached, it can be compassed. On their fast days some rooms of Moslem houses are open. We can show an interest in their joys and sorrows, attend their weddings and their funerals, invite them to join literary coteries. When once an acquaintance is formed with a few Moslems it is easy to extend it by their means. Neither should the wives of missionaries limit their acquaintance to the poorest class of Moslem women, whom they teach to sew and to whom they give charity, but should cultivate the society of the better classes, and seek to gain an influence over these, doubly secluded as they are and wholly debarred from learning of Christ. Lady teachers in female seminaries have rare opportunities of making such acquaintances by visiting the mothers of their Moslem pupils. As matters now stand, women have better opportunities than men in evangelizing Moslems. In the nineteenth century crusade women can have the honor of planting the standard of the cross where men are powerless, and this will not be the first time that the softest hand has proved the strongest.

5. Another important point is that those who expect to influence Mohammedans should make their religious belief a *study*; they should know what the Koran teaches, its truths and its errors; they should study also the commentaries upon it, and they should do this not second-hand, through translations and comments by foreigners, but should be acquainted with native modes of thought and expression. Moslem literature, secular and religious, its philosophy, history, poetry and books of proverbs, which are now almost a *terra incognita* to scholars in other branches of science, should be carefully studied by those who hope to benefit them. Without such a knowledge we can no more hope to prevail over Mohammedans in discussion than Indians with bows and arrows could cope with Europeans armed with rifles.

6. *Medical work, and especially hospital work*, affords rare vantage ground for evangelical teaching of Moslems. A doctor among them is a privileged character. His life is safe where others would be in peril. He can enter within doors barred to others. His words carry weight which another man's do not. He meets men under the most favorable circumstances to influence them for good, when their hearts are made tender by sickness or bereavement, and when the nearness of another world makes the conscience alert and the soul susceptible to religious impression. The gentle ministries of Christian men and women in hospitals have, again and again, softened the hearts of bigoted Moslems, and the daily listening to the name of

Jesus and receiving care and healing in his name, have prepared them to accept the Christian's faith and Saviour.

From the agencies thus enumerated, as sanctioned by experience, it is plain that indirect, unobtrusive, unostentatious efforts are those upon which most reliance must be placed in this stage of the work. An organized, avowed, aggressive mission to the Mohammedans, which proclaimed its designs and its results, would defeat itself and imperil those it sought to benefit. While the servants of the church are faithfully using all the means in their power to find an entrance for the gospel, the church must be content to allow the kingdom of God to come in Turkey without human observation, and to accept it that God's spiritual work here should move on as silently as the great processes of nature.

The vast importance of the theme.—In concluding this paper it is worthy of being set forth in words, although it is doubtless already the burden of the thoughts of many hearts, that the evangelization of the Mohammedans is a theme of great importance; it should be the subject of our careful consideration, strong faith and earnest prayers. It deserves to be made prominent as the subject of *united, special, importunate and persevering prayer.*

The vast number of the Mohammedans makes a strong appeal to our interest in their behalf, they constituting at least one-tenth, and perhaps one-eighth, of the human race. Their influence in the world commends them to our notice. That influence is not negative, like that of the Brahmins, and of the followers of Confucius, but positive, aggressive and visibly effective and ascendant in some parts of the world, and destructive always; but, if turned into right channels, promising to be as conducive to the triumph of the Lord as it now is influential to hinder it. They need the gospel as much as others to enable them to bear the woes of life and to light them through the dark valley. The gospel is as well adapted to their needs as to those of others. The commission, "Go teach all nations," extends to them. The success which has attended labors for them in individual cases shows that *no impassable barriers lie in the way of their enlightenment and conversion.*

The difficulties in the way of reaching them do not relieve us of the responsibility of laboring in their behalf. The dangers which may threaten us should not make us hesitate. It would be hard to prove that the difficulties and dangers attendant upon preaching the gospel to Mohammedans now in the Turkish empire are greater than those which faced the apostles and martyrs and early teachers of Christianity in the Roman empire in the first three centuries of the history of the Christian church. They preached to proud Romans, as well as to bigoted Jews and sensual Greeks, in spite of threatenings, scourgings, stonings, imprisonments and cruel deaths, and as a result pagan Rome was Christianized. So, with like faith and prayer and courage and perseverance and effort, in due season, and it may be after a hard struggle, the gospel will a second time triumph on its old battleground where its first victories were won; exiled Christianity will return to the home of its birth, the Bible will supplant the Koran, the prophet of Nazareth will take the place of the prophet of Mecca in the heart of Moslems, the Son of God the place of the son of Abdullah, to the glory of God and the salvation of immortal souls.

THE DRUID CELTS—THE EARLY MISSIONARY RACE OF WESTERN EUROPE.

BY F. F. ELLINWOOD, D.D., NEW YORK.

The first wave of Aryan migration into Northern Europe was that of the Celts. They were the first column in that grand westward march which has wrought the highest civilizations and filled the world with great achievements. In France they were first known to the Romans as Galli or Gauls. In Britain as Cimbri, or, more generically, Britons.

But there were successive waves of migration. In the fourth century, B. C., one of these broke over the Alps and made a victorious entry into the city of Rome. In the year 279, B. C., another horde of Celts entered Macedonia, Thessaly and Greece, but were repulsed in the gorges of Delphi, whence passing through Thrace and turning eastward, they crossed the Hellesponte into Asia Minor. But having been conquered by the armies of Augustus, 25, B. C., they were confined thenceforth to the province that bore their name—Galatia. It was these brave adventurers whom nearly a century later Paul found it difficult to bring under the curbs and restraints of the gospel of peace, and to whom he found it necessary to write a very plain and outspoken epistle. And yet we get the impression even from Paul that they were a manly race.

During the Punic wars of Rome, large bodies of the Celts or Galli were found aiding the Carthaginians, and on many a well-contested field the Roman legions found them worthy of their arms. These alliances prompted Rome to crush their power, if possible, on their own soil, and Julius Cæsar, with the Greek colony of Marsailes as a base of operations, began that series of resistless invasions which pursued the Celts over the whole area of France, and even to the British Isles. During fourteen years of conquests he is said to have sacrificed two millions of men. He respected his foes, however, and at last even cultivated their friendship; for in his further ambitious schemes he led the brave Gauls under his standards even to the gates of Rome.

The conquest of the Britons was a more difficult and protracted undertaking. The tribes who took their stand in the mountains of Wales and of Scotland, as well as the inhabitants of Ireland, were never conquered by their Roman invaders, and on more than one occasion these vigorous mountaineers pressed upon the Roman colonies so fiercely as almost to extirpate their power in Britain. They seem to have been reserved for a great purpose. "Their forefathers," says McClear, "had formed the vanguard of the western portion of the great Aryan migration; they were to form the vanguard of the missionary history of Europe. While the Roman world was more and more decaying, and the great Teutonic movement was as yet in its infancy, they were destined to train and send forth some of the

earliest and bravest pioneers of Christian missions in Switzerland and Germany."

Before entering upon the study of the Christian conquest of Britain, first by the Romans and at a later day by missionaries from Iona, one should first understand, if possible, the ancient religion of these brave and stalwart tribes. Enthusiastic writers have not hesitated to declare that the religion of the Celtic priesthood, known as Druidism, was the primitive religion of mankind. Discounting, however, this extreme statement, it is enough to say that the faith of the Druids could not have been the faith of a savage race, for never has uninspired man attained to nobler conceptions of his own being or his relations to Deity than some of those which were taught by the Druids. Hume, the historian, declared that "no religion has ever swayed the minds of man like the Druidic," and in Cæsar's Commentaries are found brief references which show his profound respect for the faith of the vanquished Celts. "The Druids," he says, "make the immortality of the soul the basis of all their teaching, holding it to be the principal incentive and reason for a virtuous life." Again, in the fifth book: "The Druids discuss many things concerning the stars and their evolutions, the magnitude of the globe and its various divisions, the nature of the universe, and the energy and power of the immortal gods." Again in the same book: "The Druids teach that in no other way than by ransoming man's life by the life of man is reconciliation with the divine justice of the immortal gods possible."

It is easy to see that abuses of this last strong doctrine may have led the Druids to justify human sacrifice, of which in fact they were guilty; but we certainly have here presented, on the testimony of a Roman warrior and historian, some of the grandest conceptions of religious truth that have ever been assigned to any people. And in the last clause quoted, many have found what they believed to be an enunciation of that great principle of vicarious atonement which underlies the Christian faith.

The proverbs of the Druids, which are generally found in triads, are indicative of very noble qualities of race. Thus: "Three duties of every man—Worship God, be just to all, die for your country." How much nobler is this than the vaunted Buddhist triad: "Trust in the Buddha, trust in the Law, trust in the Sangha" (of Monks). It would be almost Christian if it had in it the element of love, for, like Christianity, it begins with the supreme claims of God, and is at least *just* to one's neighbor as to himself, and it adds the most exalted patriotism that a man can cherish. Yet its falls far short of the Christlike spirit, which loves all men even better than self, and is ready to spend and be spent in their service. Here is another terse triad: "Three things came into being at the same moment—light, man, and moral choice." Another: "There are three men whom all

should love—he that loves the face of his mother nature, he that loves rational works of art, he that looks lovingly on the faces of little children.” Again: “Three things only God can do—endure the eternities of infinity, participate in all being without changing, renew everything without annihilating it.” Another: “The three necessary essentials of God—infinite in himself, finite to the finite, co-unity with every mode of existence in happiness.” These are noble utterances, one and all. How clear and just is the discrimination which makes God infinite in Himself, and yet finite to the finite. Unlike many a heathen religion, this exalts God to infinitude; unlike many a cold philosophy, it brings him down to our finiteness, and recognizes the necessity for a *God with us*. These triads set forth the sublime responsibility of moral choice in man, and yet the tender grace that looks lovingly on the faces of little children. In a word, the faith of the Druids differed entirely from the dark pessimisms of the cotemporary philosophies of India and Egypt. It was a bright and hopeful system. “Three things,” says still another triad, “decrease continually—darkness, evil, and death. Three things increase continually—light, truth, and life. These will finally prevail over all, then probation will end.” This idea of the gradual and eternal progress of man and of the universe, stands apart from the teachings of most heathen systems.

A summary of the doctrines held by the Druids may be given as follows:

There is one supreme God, and His nature is spiritual and invisible. The universe is pervaded by Him as His body, and He rules it as the human mind rules the human body. To human apprehension, though not in Himself, he appears in a triple aspect in relation to the past, the present and the future; the Creator as to the past, the Saviour or Preserver as to the present, the Recreator as to the future. In the Recreator the idea of destroyer was also involved. This trinity strangely corresponds to the Hindu Trimurti, in which Brahma is the creator, Vishnu the preserver, and Siva both destroyer and renovator. Of the Druid trinity the names were Belis, Taran, and Esu or Jesu, and when Christianity was proclaimed in Britain, Jesu was retained, and it is still retained as the name of the second person of the Christian Trinity.

The Druids held that man was created at once in his full strength, and that all matter was both created and arranged in the order of the universe in one and the same act. Nature is the action of God through matter. There is no such thing as the annihilation of matter. Every particle is capable of passing through all possible forms, and every form has its own laws of existence and action. They also believed that there had been a fall of once pure and happy beings into sin and condemnation, and that it was brought about by an attempt

on their part to rival God in sustaining and governing the universe. In so doing they brought themselves to the lowest degree of unmitigated evil (*annwn*). For the redemption of these fallen beings God granted a period of probation (*abred*). By this means, after a long disciplinary course, they might again attain to the lost purity and happiness (*gwynfyd*).

The essence of the soul, according to Druidism, is the will, and the essence of religion is willingness. The first essential of manhood, as distinguished from the nature of beasts, is the power of free choice. No other system of belief has ever more fully emphasized man's freedom and responsibility. Every man, ere he can be immovably settled in the bliss of heaven, must have passed through every experience of good and evil. Memory of evil endured is the only safeguard against yielding to temptation. Heaven then cannot be a *place* hedged against wrong. In an intense and sublime degree it is *character* reinforced by the remembrance of all evil suffered and mastered.

With the Druids the life hereafter was to be one of eternal progress and growth. No such conception as that of future rest occurred to them. Suffering might be willingly endured, either for one's own good or for that of another. In the one case it might expiate his own sin, and this, accompanied by confession, might absolve him. In the other case his suffering might atone for another's sin.

It cannot be successfully maintained that Druidism was free from polytheistic tendencies. At least, subordinate gods were regarded with something akin to worship. But the above outlines are sufficient to show that the Druidic faith was at once the product, the expression, and the perpetual source of great moral power. No wonder that the Celtic race produced such characters as those of the exiled Caractacus, or the sublime heroism of a Boadicea. And it is not strange that the armies of Rome found it well nigh impossible to conquer Britain, and, in fact, never did conquer her remoter tribes.

We are told that about five centuries before the Christian era the civil laws of the Druids were codified by Dunwal Moelmud, and that since that time they have remained the common unwritten or native laws of the island, as distinguished from the Roman, the Canon, and other codes of foreign introduction. "These Druidic laws," says Rev. R. W. Morgan, "have always been justly regarded as the foundation and bulwark of British liberties," and he refers to the testimony of Sir John Fortesque and of Coke, to that effect.*

So, far from savagery, the Druids were possessed of a high degree of civilization. They studied science with a truly religious fervor, since the laws of nature were regarded as the modes of divine activity. They are said to have supported sixty colleges, and the

* St. Paul in Britain, p. 64.

number of students from Britain and from Gaul sometimes rose to sixty thousand. These institutions were generally located in the fortified capitals of the tribes known as Caers, Castras, and finally, Chesters. Very many of the old names still remain, as Doncaster, Leicester and Winchester. The pride of learning in these institutions was very great. The only prophets recognized were those who had penetrated all nature's laws. Only the highest social classes were eligible to the Druid order, and each applicant must prove his descent from nine successive generations of free forefathers. In the Druid order centered all knowledge, human and divine. They were the hierarchy and the parliament. They never bore arms. Expulsion from the order rendered the culprit an outcast, whom none might fellowship or assist or pity.

The conversion of the Britons to Christianity was facilitated by two favoring influences. The first was the fact that their own system of belief had so many high and noble elements in common with the religion of the Bible. They claimed identity as to the unity of God, in three manifestations, of whom "Jesu" was one. They recognized also the principle of vicarious expiation for sin, and the doctrine of repentance and confession. Like the Christian doctrines, their creed emphasized the freedom and responsibility of the human will and the moral influence of discipline, as a blessing in the government of God. Said Taliesin, a Druid bard, with some exaggeration: "Christ, the Word from the beginning, was from the beginning our teacher, and we never lost His teaching. Christianity was a new thing in Asia, but there never was a time when the Druids of Britain held not His doctrines."

The second special influence which opened the hearts of Britons to the gospel was a fellow feeling with the Christians under the cruel wrongs of the Roman power. The Christian church was persecuted, and Druidism soon shared its trials. It became so evident that the strong religious faith of the Celts was the real secret of their invincible bravery, that orders were given to the commanders of the legions to extirpate Druidism at all cost. Thus by a common sympathy in suffering were the hearts of the Druids opened to the gospel. The family of the royal exile, Caractacus, became prominent among the Christians of Rome. Many memorable names, like that of Pelagius, appeared in the history of the British churches.

In our common habit of lauding the Anglo Saxon, have we not unduly overlooked the Celtic element in the civilization and moral power of Britain? From the Picts of Scotland, and the brave and hardy sons of Wales, who even yet speak the original tongue of the Britons, and the secluded Irish, whom Patrick won to the truth, we trace very many of those early influences which have leavened the character of the nation. That enthusiastic youth, who, from having

been a captive and a swineherd, became, in the fifth century, A. D., the apostle of Ireland, belonged to this Celtic race. Before the conquests of Saxon and Dane, which waged a war of extermination against Roman and Briton alike, he had established Christianity in Ireland. From Ireland a reflux tide of Christian influence returned to Wales. In both countries monasteries sprang up, which were really missionary training schools. Northward to Iona this monastic enthusiasm spread. Thence, men of heroic faith and endurance carried the gospel to Scotland and to Northumbria. From the Bangors of Ireland and Wales missionaries passed into Burgundy, Switzerland, Germany, and even Italy. It was an evangelical faith which they proclaimed. Patrick had studied with Martin of Tours, who, surrounded by Celtic monks of Gaul, had followed the culture of Polycarp rather than that of the Popes. It was an age of moral earnestness, and the faith of Britain was exceptionally free from the hair-splitting doctrinal speculations which prevailed in the East. It was free from ecclesiastical ambition and intrigue; from the accumulations of human traditions; from the worship of pictures, images and relics.

Religion was the great interest of life. Monastic devotion and missionary effort, far and near, were considered nobler and more desirable than money getting, or fame, or earthly pleasure. It was then that the foundations were laid for the political and religious liberty and power of Western Europe.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

—The following from the *Macedonier* is a fair specimen of what "secular instruction" means when carried out logically. The writer is speaking of Dutch Government schools in the East Indies: "This was the first fault (the denationalization of young teachers), but the second was not less grave. It was the principle of neutrality. 'There might not be any religion in the Government schools!' This measure roused an unnecessary aversion in the parents towards the Government schools. Among a population where but one church was known, the name of God or of Jesus might not be named; nay, even proverbs, like that of Solomon, 'Go to the ant, thou sluggard,' were objected to as injurious because they stood in the Bible." Are we going to yield to Anti-christ in that fashion?

—The same writer, after remarking that the Government schools do not deserve to be called people's schools, inasmuch as for the great majority of the youth who are not looking for Government appointments, the little knowledge they give is of a kind to spoil them for their actual life, pronounces the missionary schools to be true people's schools, because (1) They use, as a rule, the vernacular tongue, although in the Minahassa (the northern arm of Celebes) they still use the Malay too much. (2) They keep in view, in their instruction, the development of the understanding and the forming of the heart agreeably to the stage of development on which the population stands, and the occupation and course of life which lie before by far the greater proportion of the

school-going youth. (3) They limit themselves to giving instruction in reading, writing, ciphering, geography and singing. Point 2 is, in the writer's judgment, of great importance. His conclusion is that the East Indies require, not the Government school, but the *free, subsidized private school*.

—The following from the *Dansk Missionsblad* gives an impression of how, where there is still a zeal for Hinduism, the gospel is weakening its defences in more cultivated minds, and how fierce a reaction of heathen bigotry is still possible even against Hindus, whose greater enlightenment compels them to make certain concessions to Christianity:

"As we were returning from church, we came by a great company of people that had flocked around a speaker, who, with enthusiastic words, was extolling the excellence of Hinduism at the expense of Christianity. My companion knew the speaker, a young Hindu from Madras, who had seized on this festal occasion to make an essay to strengthen the tottering thrones of his gods. We stopped and listened; and our native preacher having undertaken to answer him with somewhat dubious success, Herman Jensen entered the circle. He extended his hand to the abashed Hindu, and kindly inquired after his health, which for an instant stayed the flow of his eloquence and drew the hearers' attention. Jensen availed himself of this moment, and, without entering upon the interrupted discussion as to the trustworthiness of the Bible, he began to speak to the people of 'Him who is not far from any one of us.' . . . Having ended, he at once took leave, that the impression left might not be effaced by aimless disputes. We afterwards learned that some of the crowd had begun to make sport of the Christians and their religion, but were checked by the young Hindu, who reminded them that although as Hindus they were antagonists of Christianity, yet they could not refuse it their respect, as it was in reality a good religion. At the same time he let fall a hint that the Hindu zeal to drag their gods about the streets was of doubtful value.

"The next day we heard that the young Hindu had been obliged to leave the town early in the morning. For as soon as it became known in Tricalore that he had permitted Herman Jensen to speak, and had even expressed himself favorably as to Christianity, no one in the whole town would sell him rice or anything else. The Brahmins in particular began to assume so threatening a demeanor toward him that he judged it prudent to leave Tricalore as quickly as possible."

—Kaiser-Wilhelms-Land, the German part of New Guinea, the northeastern part of this great island, is about ten times as large as the kingdom of Wurtemberg, but has only about one-twentieth as large a population. We are glad to see that the German Company which controls it forbid the importation of either spirits or gunpowder. The people are not, like many Papuans, cannibals. They are of strict morals, and of a reasonable disposition. The missionaries say: "If only they would wash themselves now and then!"

—The *Missions-Blatt* of the Moravian brethren for January, 1890, opens with the words: "Thy Kingdom come. Praying thus we enter upon the New Year. We utter it with universal Christendom over the broad earth. But above all it should be the watchword for the missionary church of the *Unitas Fratrum*. The Kingdom of the Lord our God, as yet invisible in its full depth, power and glory, by us as yet uncomprehended, but in faith apprehended as the Kingdom gained by the conflict unto blood and death, of the Son of God, wrested from the devil and formed by the communion of the redeemed, ought in this year also to gain ground afresh and to make a victorious advance. There should be assured to it victory upon victory, as well among ourselves as also abroad, in the far distance where light and darkness are wrestling together, or where the yet unbroken darkness rests in thick masses upon the nations. This is the tenor of our prayer. And if we pray thus believingly and confidently, with a heart full of love for this kingdom, into which we know ourselves to have been translated, then we all labor together for the coming of the same, then are its victories also our victories, then something of the glory of the Kingdom is likewise reflected into our own life, and purifies our faithfulness, our labor, our patience, so that they put on some value in the eyes of its King."

—The Moravian brethren remark that the past year has been marked by liberal gifts for their modest but model missions. In a peculiar sense, whatever is given to the Brethren's Church is given to the Church universal, and has, therefore, a double value, immediate and exemplary. In 1889 the extra outlays of 1887 were fully covered. And large giving soon showed itself, as commonly, to be the parent of larger giving. For the church at Dornburg, Surinam, costing more than 20,000 marks, the costs are assured. 6,500 marks have been paid and subscribed for opening a work in the island of Trinidad. A Mr. McNiece, in Ireland, has left the Moravian Church the equivalent of 115,000 marks for their missions in Africa and Asia. Mrs. Disney Robinson having given in 1888 the sum of 20,000 marks, and 20,000 marks in 1889, has bequeathed 40,000 marks.

“But with the chords of thanksgiving and joy there mingles also a subdued strain of sadness in looking over the past year. We trust it does not lessen gratitude, but in a measure it troubles joy. It has pleased the Lord to visit our missionary brethren and sisters the past year in a very extraordinary degree with sickness. This has occasioned many withdrawals from the service, and has diminished the strength of many who remain. It has also made it necessary to decline many overtures of service. Finally, this year has seen a larger number called to the heavenly home than many others. Five brethren and sisters have been called away out of a fruitful activity—five in Surinam alone. . . .

“In the past year a special consecration was imparted to our missionary work by the meeting in Herrnhut of the General Synod of the Brethren's Unity. In this the missionary work of our church, in all its aspects, was thoroughly tested, unfolded and weighed. And this was done with so comprehensive an interest, and with so hearty an affection, that we were thereby mightily strengthened and filled with the consciousness that we were acting in the commission not only of an important but also of a praying missionary church, and could take up our work afresh in the refreshment of such a consciousness.

“Thus, then, may the Lord go with us into the new year, and His blessing accompany all we do! May His spirit rule without in the field, as well as at home in the church. May He build up His kingdom in our midst, and, through us, ever wider and wider out into lands remote! The experiences that we may have gathered in the past year, painful as well as consoling, all this should firmly conjoin itself for us into piers and arches of a bridge, on which Hope shall advance, boldly and securely, from time unto eternity. To the Lord, the victorious king of his kingdom, be glory and praise and honor, Amen!”

—The Brethren's missionaries in the little Mosquito State complain that the Catholic State of Nicaragua is constantly nibbling at the eastern boundary, and, unless restrained by England and America, the guaranteeing powers, bids fair to devour it altogether. The two governments ought to be stirred up to look into the matter.

—The Berlin Missionary Society gives its present statistics as follows: In South Africa, 6 superintendencies, 47 stations, 83 out-stations, 143 preaching places, 53 ordained missionaries, 4 candidates for ordination, 6 colonial brethren, 93 paid and 323 unpaid colored assistants, 20,000 baptized Christians now living, 8,000 deceased, and 3,500 scholars. In China, 4 ordained European missionaries, 2 European candidates for ordination, 28 native helpers, 4 of them ordained, 9 stations, 7 out-stations, 23 preaching places, 736 baptized Christians, living in 135 localities, and 116 scholars. In the Mission house in Berlin there are some 25 or 30 pupils under training (after the Continental method) for work abroad. The almost entire talk of University men is a deep drawback in Continental Protestant Missions.

The Society, now 66 years old, is assisted by 300 auxiliary associations.

—Director Wangemann says, with considerable humor, that the effectiveness of the system of auxiliaries is by some set much too high. "My dear friend, Professor Flash, once remarked, that the Director of Berlin I. (for there is another Berlin Society) has a good position; he sits like a telegraph director before 300 wires, at whose ends are to be found 300 auxiliaries. He only needs to press on the buttons, and movement ensues in the whole system. Now, whether a Berlin Missionary Director has ever been in this happy situation or not, I do not know; but, as concerns myself, I have never enjoyed it, and even less to-day than when I took up my office 26 years ago. I may press on the buttons as much as I will, the great majority give no answer whatever. Some wires are rusted; some quite broken asunder; the system as a whole no longer works. For years, 60, 70, perhaps 90 answers, has been all that my pressing on the 300 buttons has brought to pass, and of these more than half not at all thoroughly entering into my questions." So it seems that even German thoroughness has its provoking limitations in the missionary cause.

—"As Paul, with good right, was honored with the title of 'Apostle of the Gentiles,' so our time, above others, is the period of the world-mission, whose business it is to be thoroughly in earnest with the commission of the King of the kingdom of heaven: 'Go ye into *all the world*,' 'Make *all nations* my disciples.' But in this great mission field the Supreme Missionary Direction has distinctly designated certain fields of labor, *above others*, as those which *just now* need our especial faithfulness and energy, for the very reason that here more than elsewhere 'a great door and effectual, offering abundant fruit, is opened unto us, and there are many adversaries.' As in a battle a wise general sends the main reinforcement to those points where the crisis is imminent, and the enemy most vigorously unfolds his force, so also in the combat for the world's conquest, which missions have to wage, the most decisive and energetically assailed points must be occupied with the most numerous and the best troops. The greatness of the duty, which the present opening of the world imposes on Christian missions, has an almost bewildering effect, and involves the danger of an inauspicious scattering of forces. It often misleads Christians to an unreasonably rapid succession of new enterprises, not seldom at the cost of such elder fields of labor as afford fruit already ripe for the harvest. The opening of *new* doors should certainly not be left unregarded, but be an incitement to *multiply* our exertions; but they ought neither to afford nourishment to a certain missionary romanticism, which is only intent on 'either seeing or hearing some new thing,' nor to infringe on due fidelity towards elder fields, nor to come in conflict with the wisdom which demands the fullest outlay of strength where, at a particular juncture, the opportunity is most distinctly given by God for wide-reaching decisiveness of result."—Dr. Warneek in *Allgemeine Missions-Zeitschrift*, January, 1890.

—"The great missionary decisions do not, in the first instance, impend in the newly-discovered regions, especially of Central Africa; but in older fields, where access to human throngs is conjoined with an entrance of the gospel message into human hearts, and the enemy is organizing a resistance to the gospel. There, as in Madagascar, in India, in Japan, where the situation already draws near to a final issue, the missionary forces should receive the greatest possible concentration."—*Ibidem*.

—"We can but lament that so many in our day account as insufficient the only means that is given to Christian missionaries, namely, the Gospel, and, therefore, meditate how they may render it effective by additions of their own devising. Their unbelief arises out of the just observation, that the missionary with the Gospel has to attack, not only an individual, but a world that, in its manifold political, social, ethical, religious relations, is fortified against the truth. For this the Word appears to have too isolated an operation. But the Word finds not only one individual, but then a second and a third; there arises a Christian community, which is the legitimate means of warfare against the heathen community. The greater this community becomes, so much the greater is the capital with which missions work. Every missionary society which founds a second station, which has a flourishing neighbor-mission, experiences that the first helps to bear up the second, the neighbor to support its own work. It appears to me that this source of efficiency is at present overlooked, when in Africa so many entrenched camps are broken up, and the war almost wholly carried on by skirmishes. Especially is this a tactical mistake in a land where one has to do with Islam, which works by its compact masses; in a land that intellectually, morally, religiously, is so little prepared for Christianity as Africa, where all the spiritual capital, all the instruments with which we labor, for instance, in most places the very alphabet, have first to be created. What is natural, appears also here to be reasonable. Why should one carry on the war some hundreds of miles away from the nearest of our country's troops, and not rather advance shoulder to shoulder into a strongly-fortified enemy's land."—F. M. Zahn in *Allgemeine Zeitschrift*, January, 1890.

II.—GENERAL MISSIONARY INTELLIGENCE.

Student Volunteer Movement for Foreign Missions.

The organization of the Student Volunteer Movement is not perfect as yet; nor are its methods infallible in aim, however its representatives are united, for they are striving in single hearted endeavor to evangelize the world in this generation. And because they are honestly and earnestly and prayerfully striving to enforce our Master's last command, they welcome, and most gladly, criticism from friends—criticism in the broad signification of that much abused term.

Now and then statements like the following reach us, and because these statements are typical of criticisms which come from various quarters, we give this sample: "We have heard of some thousands of students in our colleges 'pledged to foreign missions,' but, somehow, they do not materialize. We would be willing to hear less about their enthusiastic pledges if we might see more proof of the enthusiasm." Lookers on think it a little strange that out of so large a number of volunteers so few appear to be ready to embark in the work. An examination of the latest statistics very recently compiled will show results encouraging to all who are anxious for the extension of Christ's kingdom, and will reveal some of the reasons why even a greater number of volunteers have not already sailed for foreign shores.

The American Board sent out last year 52 missionaries, the largest number for any year in over half a century, and has as many more applications on file. This Board has sent out 30 volunteers in the last three years.

Five thousand persons have signed the pledge.

The most accurate estimate gives the numbers and proportions of the volunteers in the various grades of educational institutions as follows: 1750 (35%) college students; 125 (2½%) medical students; 450 (9%) theological students; 650 (13%) preparatory and

academic students; 200 (4%) grammar and common school students; 500 (10%) who are not students, and 500 (10%) who are out of school on account of health or lack of means. Besides these, about 275 (5½%) have completed their course of study (125 of whom are not likely to go), while nearly 250 (5%) have departed to their foreign work. About 250 (5%) have renounced their decision; and 50 (1%) have been rejected on account of ill health and other reasons.

In the following estimate the same persons are considered with reference to the time required to complete their courses of study which they have laid out: The number who have completed education and gone to their work, about 250; number who have finished their education and are still in this country, about 150; that expect to complete studies in 1890, 400; about 550 will complete their studies each year for the next four years; while 1200 will have more than four years of study before them. About 500 are uncertain as to time required to finish, on account of health and means. To complete total of 5,000, there must be added 50 who have been rejected by the Boards, and 250 who have reversed their decision.

There are between 90 and 100 mission boards organized in colleges for promulgating the missionary spirit in their respective localities; but volunteers are reported from 300 institutions. There has been pledged for the support of missionaries through the influence of the movement: by colleges, \$19,450; seminaries \$9,850; churches, \$13,000; miscellaneous bodies, \$3,400. These figures include single contributions and permanent annual pledges, but omit all work done in 1890, and much done previously and not reported.

Mr. John N. Forman will be remembered as the person who was associated with Mr. Robert P. Wilder at the date of the inception of the move-

ment, in 1886. Mr. Forman is now in India, and is supported by the students of Princeton college. He writes from Datia, Central India:

"Datia is a city of 28,000 souls, a fine specimen of an eastern city, surrounded by a strong wall which is pierced by five gates and three 'windows.' The people are independent, with a king of their own, who is responsible to the English government."

Since Mr. Forman's arrival at Datia he has been endeavoring to establish an independent native church, and he has adopted, in a measure, the mode of living of the natives. He does not yet feel convinced that this latter plan is altogether wise; but of two points he is convinced: first, no man should live in this country without a companion; and second, it is not best to work among natives as poor men.

"We certainly must have," he writes, "all that is necessary to health and efficient service, and must not go in for asceticism. The preaching is sometimes quiet, and sometimes stormy. Evening before last a young man came, intent on breaking up our preaching. He first tried to get me into an argument, but finding that would not work he talked away, pretty loud, to those about, and at the same time another man preached to another part of the audience. I had to preach pretty loud to make myself heard, even by a small part of the audience, for, in addition to my two rivals, there was all the ordinary noise of a public square." . . .

Africa.—The British Missions and the Portuguese. On Livingstone's return to England in 1856, after 16 years of self-inflicted banishment in the heart of the "Lost Continent," he said: "I have opened the door, and I leave it with you to see that no one closes it after me." This door was not to be shut, either by the murderous Arab or the Portuguese filibuster. Thirty-two years ago a well equipped expedition was placed by the English government at the disposal of Livingstone to extend geographical knowledge, and to assist the people in land cultivation and production of raw material, for which the latter might be exchanged for English manufactures. By this form of legitimate trade the terrible slave traffic might be mitigated. Concurrently, the capacity of the

In another part of the REVIEW* may be found an appeal from the Kolhapur Mission for 16 new workers. It will be remembered that the founder of this magazine, the Rev. R. G. Wilder, established this mission, and that his wife and daughter, Miss Grace E. Wilder, are carrying on the work there now.

There are at present only 18 workers in Kolhapur. How needy the field is will be seen by examining the apportionment of workers to other countries. Mexico has a population of 10,000,000—two and one half times that to be reached by the Kolhapur missionaries. Mexico has 48 ordained missionaries, 44 lay missionaries, and 43 female missionaries. Total, 135. If Kolhapur were to have an equal proportion, it should be furnished with 54 missionaries. Japan has 155 ordained missionaries, 161 lay, 113 female, and 14 medical. Total, 443. If Kolhapur were to have as many in proportion, she should be equipped with 48. Even "in dark, benighted" Africa, there are proportionately more missionaries at work than in Kolhapur. MAX WOOD MOORHEAD.

* See page 456.—Eds.

Zambesi for navigation was being sounded, and a new and direct communication from the sea discovered. The Shiré was then unknown to Portuguese voyagers except in its lower reaches and near the Zambesi. Dr. Livingstone and Sir John Kirk traced it to the Falls; proceeding on foot beyond them to Lake Shiré, until their discovery of Nyassa. On this exploration Dr. Livingstone had proof that the Portuguese encouraged slavery.

Next in chronological order came the Universities' Mission. Livingstone chose a site for it which had many natural advantages. At this point gang after gang of miserable slaves were met, being led away to Portuguese settlements. Native villages likewise were commonly fired. At Chibisas a colony was formed, which had

continued to grow, and which to-day was claimed as a birthright by Portugal. During the intervening 32 years Livingstone's old friends and servants had been peacefully settled, save under attacks from the Angoni and Machinga tribes. The Universities' Mission in Nyassaland had cost £43,000. In 1874 it was followed by the mission of the Free Church of Scotland, stationed on the shores of Lake Nyassa, or the Lake of the Stars. Its missionaries had explored the country surrounding Nyassa, attached the natives, and ascertained the natural resources. A sum of £50,000 had been expended on this powerful and successful enterprise, for whose enlargement four new missionaries had just gone out. The Church of Scotland beginning in 1875 at Blantyre, its retained headquarters had enjoyed much prosperity. Blantyre lay equi-distant from the lake northward and the southerly Chibisas. On the shores of Lake Tanganyika, 420 miles long, the London Missionary Society's gallant workers had battled against the combined forces of heathenism and slave rading. The African Lakes Company, formed in 1878, to develop the resources of this region, *i.e.*, Nyassa, and to act as carriers for the mission stations, had been a large and prosperous undertaking, with twelve trading depots and a capital of £170,000. Stringently prohibiting any commerce with the liquor traffic, it has introduced new sources of wealth into the country. Through its expansion and the presence of other Scotch traders, a British Consul had been appointed. Until about five years ago Portugal had done nothing for the advance of scientific exploration. Her tracks along the lower and upper banks of the Zambesi were marked by slave marauding and antagonism to the enlightenment and civilization of the natives.

Mr. James Irvine, of Liverpool, to whom the writer is indebted for some of the foregoing details, said, that "on the West coast, he knew from person-

al experience, Portugal had all but strangled the life out of commerce, and the soul out of freedom; while on the East, the story was one and the same." The personal experience of Captain Lugard and Commander Cameron should not be forgotten. It was W. H. Stanley who wrote, in 1856: "If you deliver these people into the hands of the Portuguese, the past as well as the present teaches you what to expect. You deliver them body and soul into slavery." Effectively, it had been said by the Rev. Dr. Symington, an acknowledged authority on Africa's regeneration, "that the only thing which can give any right in the highest sense to go in and occupy the soil of Africa, is an honest, open desire to restore to the natives the first birthright of mankind, their personal freedom, and then to bring them into relations with our knowledge and our commerce, which shall make them sharers of our privileges."—*Our English Correspondent.*

—**German Protestant Missionaries on the Cameroons River.**—The noble achievements of the Baptist Missionary Society in the Cameroons district, with which the name of the Rev. Alfred Saker is imperishably associated, have not failed to receive admirable devotion from the German Mission since the territories were ceded to Germany. Eight European missionaries are engaged in the German Colony of the Cameroons. For the training of teachers and catechists, a small school was founded at Bethel, in January, 1889. On its roll are the names of nine pupils. Native assistants have also been appointed, partly in connection with the mission work, and likewise to give independent courses of instruction. The Mission in the Protectorate is making progress. Bethel, the main station, serves as the centre for other stations further up and down the Cameroons River, some of which were taken over from the English Baptists. South of Bell Town stands the lately founded settlement of the

Christians in Tokoto village. The chapel here is utilized as a school. At Hickory, on the right bank, the old Baptist mission house is being rebuilt, where one or two European missionaries will soon be stationed. The old school-house has been repaired and fitted up as a chapel. Towards the overhauling, the little community of 27 souls, all counted, contributed about 100 francs. In several villages, as far as Bakundu, on the Upper Mungo, the mission undertakes both teaching and preaching.

At the end of 1888 the number of native converts in the Protectorate was registered at 160, not including 88 persons who were receiving instruction with a view to baptism. The number of children under the influence of the mission is estimated at 300. The Bâle Missionary Society accepted the mission at Christmas, 1886, and of the 12 missionaries employed, four have died. To fill the vacancies three more will shortly depart for the Guinea coast.

The Mission has advanced from Victoria, on the Ambas Bay, to the mountains peopled by the Bakwiri tribe. In attempting the conquest inland, a native Christian was sent as a teacher to Banjongo, and the missionaries, Scholten and Aulenrieth, went to Ober-Bwea, a place some two thousand five hundred metres above the level of the sea. On this site they were permitted to stay, after lengthy negotiations with the chief and his people. A hut was next purchased and removed to a suitable locality. The missionaries stripped a delightful hillock of its trees, and then laid an understructure on which the hut was erected. Here the teacher lives, and Bwea is a mission station with a promising spiritual outlook. The neighborhood, which is healthy and populous, is well adapted for the crusade. Already a larger house is needed, and, in the absence of building materials, and the difficulty of their transport, the missionaries propose to

pull down the teacher's house raised by the Baptists at Banjongo and rebuild it at Bwea. To effect the Christianization of these native cannibals, the Baptist Society sacrificed a few heroic lives and expended over a sum of £100,000 in holding forth the word of life upwards of forty years. Pray for their consecrated German missionary successors!—*Our English Correspondent.*

— **A Pathetic Story.** The Free Church of Scotland has just issued a tract treating of 300 captured slave children in their Nyassa Mission. For five years past the mission at the north end of Lake Nyassa has been seriously threatened by the man-stealing Arabs. These surround a village at early dawn and fire into the houses, and when the terrified men rush for their lives they are shot down, and the women and children captured. This is no new tale. In this case the Arabs went south to these villages with the bark rope made ready for their captives, to a village seven or eight days' journey from Bwana, and there sold their captives for powder. A second band attacked the village of Kapiyira, thirty miles south of Karonga, shooting down the men as usual and capturing the women and children. These were surprised by some Christian natives, when every Arab bolted. The women they had captured, being bound, could not escape. Six women and children had still the ropes on their necks. One little girl in the fight had received a bullet wound in the back of the head. One poor, old, helpless woman was led into the stockade with the gore (slave stick) still on her neck, who had been found by some Wankondè in the woods, and was brought to us. Her story was very sad. She was one of the women stolen lately, and was, with five other women and five children, put into the slave-sticks. By night the end of the sticks—young trees, indeed—were tied to the roofs of the houses; but by day they were allowed to crawl about the verandas

of the houses, always dragging the tree behind. The morning of her escape she crawled outside the village gate and got into the grass. Soon a cry was raised, and although they searched everywhere, and even set fire to the grass, she eluded their inhuman vigilance and got off, being only slightly scorched. All day and all night she crawled along on hands and knees, and in the morning was found by the Wankondè in the woods.

Dr. Cross has a school composed of children that have been thus rescued. Three hundred of them are enrolled on his books; 250 have been present at one time. There are six classes, taught under six giant trees. The Sabbath meeting is sometimes very largely attended, 600 to 1,000 people at times being present, the whole service being in the Ikimwamba dialect. The little scholars are of the Wankondè villages, the children the Arabs fought for and longed to enslave. They are every one naked and helpless. But what touches us tenderly is that these "naked, helpless" African children, instead of being in the slave pens of the cruel slave hunters, are in Dr. Cross' stockade, and all *sing most sweetly*:

"Utandekè Yesu wangu
Pilika uné,
Wangi ukubilikila
Utandekè wè."

This is the first verse of "*Pass me not, O gentle Saviour.*" It is a very touching cry from helpless ones in the heart of Africa, and the mute appeal of the prayer is to us as well as to the great Father of us all.

J. T. GRACEY, D.D.

—**Ascent of Ruwenzori in Africa.** Any attempt to detail to the public the important results of Stanley's last African expedition must prove very inadequate until some map-maker gives to the public a full map of the vast regions traversed by the explorer. And yet some things that will prove interesting, without the aid of a new map, may be said just now.

Among these is Lieut. Stairs' account of an attempt and failure, in June last, to reach the snow-crowned summit of Ruwenzori, which Mr. Stanley claims to be the ancient "Mountains of the Moon." The Lieutenant, after reaching a height of ten thousand feet, found his progress arrested by three deep ravines, on the farthest side of which the nearest peak rose to an additional height of six thousand feet. Beyond this were other peaks rising still higher, and to an altitude of at least eighteen thousand feet! While there were many indications of life within the ten thousand feet passed over by Lieut. Stairs, there were no evidences that this upper region was the regular habitat of animals. The lower mountain sides were overgrown with bamboos, above which was found a dense growth of heaths, some of which rose to a height of twenty feet. The whole Ruwenzori range is evidently one of extinct volcanoes. Of course, even with a registry of sixty degrees by the thermometer, the night spent on the mountain-side was felt to be uncomfortably cold. Mr. Stanley reports that the débris brought from these mountains, by the Semliki river, is rapidly filling the southern end of Lake Albert Nyanza. The lower eight thousand feet of these mountain-sides were found inhabited by a people who had retreated up them before hostile invaders, and who assumed the retreating business so promptly before Lieut. Stairs and his party as to quite escape their observation.

The discovery of this great mountain—the Mont Blanc of Africa—is but one of the geographical results of this expedition. Other discoveries solve perplexing questions in African geography. The real discoverer of the Congo has now discovered a source of the Nile in Lake Albert, and the water-parting between those two rivers. From the Yambusa country to the Albert Nyanza, and thence onward to Msalalala, he discloses what

is really a new country, gives to the world its physical features, and more accurate information than it has ever had before about the tribes of people who inhabit it.—*The Evangelist*.

China.—From Wei-Hien, China, comes the intelligence that an American missionary lady, Mrs. Mateer, who had been engaged in famine relief work, had the high honor lately shown her of being taken through the city by an escort of literary men of high degree. They presented her with a beautiful banner and other tokens of esteem, and their escort was a very brilliant one. Such honor shown to a woman, and a foreign woman, too, and by China's proudest men! This was a marvelous spectacle, and it evidences how men who are hardest of all to reach and influence in any other way, may be moved to admiration and esteem by deeds of charity and mercy and loving personal service to the unfortunate and the suffering. Mrs. Mateer said that while she was being thus honored, she tried to observe a fitting humility, as she remembered times when she had suffered quite different treatment at the hands of the prejudiced and unfriendly *literati* and gentry of China.

India.—An Extraordinary Pamphlet. We find in the *Chronicle* of the London Society an extended quotation from a pamphlet entitled, "*Are We Really Awake? An Appeal to the Hindu Community*," which has been recently published in Calcutta. We can give but part of the appeal here. It is significant in many ways as showing the attitude of the Hindus in the midst of the influences which are brought to bear upon them. If those people who are asserting that missions are a failure would candidly read this statement of the Hindus themselves, they would find how wide of the truth are their assertions. The appeal says:

"The life-blood of our Society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the

surface, we find that the mischief under which we, Hindus, at present labor is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. Raja Ram Mohun Roy, of happy memory, felt its influence with the deepest concern, so far back as 1821, and did all he could to check its progress. Since his time, it is to be regretted, no Bengali gentleman (with one or two honorable exceptions) have done so much as to send a serious thought after this matter, which is of such vital importance to our Society.

"The result of this national apathy is, as might be expected, that the countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our Society, will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. Any family man who lives in town will, on examining his household, discover unmistakable evidence of the absence of that domestic simplicity and spiritual integrity that marked the ways of our women only a decade or two back."

The appeal proceeds to speak of the entrance of Bible-women into the homes of the Hindus, and of the mission schools to which the children are sent without hesitation, because there are no Hindu schools for them, and it affirms that unless they arouse themselves speedily to guard against the insidious progress of Christianity their society "will surely be turned *topsy-turvy* in a few generations hence." As a result of this appeal some Bengali gentlemen established two or three schools close to the schools of the London Society, but no appreciable differ-

ence was seen in the attendance at the latter.—*Missionary Herald*.

Jews.—Free Church of Scotland Missions. There are many and striking indications that that "day of visitation" has at length begun to dawn. Within the last twenty-five years there has been a remarkable change in the attitude of the Jew towards Christ, and in various parts of the Jewish field we hear of a singular openness to listen to and consider the great facts and truths of the gospel. The conversion and testimony and work of Joseph Rabinowitz in South Russia, and of Rabbi Lichtenstein in Hungary, have produced a profound impression, and may be taken as the forerunners of what is coming. The Jewish missions of our own Church are occupying an important place in this interesting movement. Our mission schools are doing a great work in the way of leavening the young and impressible Jewish mind and heart with Christian knowledge and sentiment. It is preparatory work, but we believe in *sowing*, and can wait for the *harvest*. Already the first fruits are being gathered in, some of them rich and beautiful in no ordinary degree.

The school work has been resumed for the Winter at Budapest, Constantinople, and Tiberias with undiminished numbers and with unabated zeal and hopefulness on the part of our devoted teachers. At these three stations the Medical Mission continues in vigorous operation. Every door may be said to be open, and in the case of the thousands of patients treated at the dispensary or visited in their homes, our missionaries are not mere physicians, but avowedly preachers of Christ. This arm of the service is growing in power from day to day.

From Breslau Mr. Edward has just reported the baptism of a young Jew, to which he attaches unusual importance. He speaks of this young convert, who was preparing to be a Jewish rabbi, as thoroughly at home

in all Jewish learning, and one who will very soon qualify himself to be a valuable laborer in the mission field, for which he has already discovered aptitude, and to which his whole soul tends. His baptism has produced a very deep and widespread impression.

The way has been opened up for the permanent extension of the Sea of Galilee Mission to Safed, the traditional "city set on a hill" of Matthew v: 14. The town contains about 15,000 Jews and 5,000 Moslems, and vigorous operations—medical mission, and, it is hoped, educational—will be begun among these this season. We welcome this opening hopefully and joyfully. It cannot but stir the heart of the Church to think of carrying on the work of healing and evangelizing among those of His own nation, on the very spot where our Lord carried on His personal ministry in the days of His flesh, where He taught the people and wrought so many of His deeds of mercy. The first of the missionaries' houses at Tiberias is nearly ready for being roofed in. Dr. Moody Stuart writes regarding this: "It brightens all our hopes to know that in the great goodness of the God of Israel we have now taken a permanent position in the land of Israel."

Portugal.—Under the well-known initials of R. N. C., the *Rock* offers the following note of warning with regard to the claims of Portugal, which is well worth the consideration of all who wish to form a just judgment in the matter.

The subject seems at the first glance, to be far removed from that of Christian missions, but when we examine it closely we find that these two are intimately connected, and it is as well that this should be understood: If the claims of Portugal are admitted, the Protestant missions will be hampered or totally extinguished. Behind Portugal is a greater power—the Church of Rome—and the reason why this little inert State is put forward to arrest the progress of civilization is because it is felt that wherever British influence prevails, there is toleration, and missions of all denominations have a free hand. In the *Mission Catholiques*,

published weekly at Lyons, in France, no secret is made that Cardinal Lavigerie has made arrangements with the King of Portugal to occupy what he is good enough to call the Portuguese Provinces of the Shiré and Nyassa. The Romish missionaries would be armed with power and privileges, partly from Rome, partly from Lisbon. We should hear of principal chiefs being received, like Mwanga of Uganda, into the Church of Rome, and the door closed to the commercial activity and missionary enthusiasm of Great Britain. The crafty Cardinal knows well enough that under British rule or protectorate no let or hindrance will be made to his missions, but he requires not toleration, but exclusion of the apostles of error, as he calls Protestants. It may be taken as an axiom that when a Romish Cardinal preaches an anti-slavery crusade, or asserts the rights of a weak and effete monarchy and nation like the Portuguese, he has but one object, the advancement of the Roman Catholic religion by force or fraud, by violence or chicanery, or, if necessary, by bloodshed.

It is, therefore, expedient that the religious organs, especially those which look upon Christian missions as one of the chief duties of a Christian, to support the present Government in the bold front which they have presented to the ridiculous Portuguese claims. For three hundred years they had the field open to them, and had they annexed the whole of South Africa from Mozambique on the east to Angola on the west, no one could have called out; but it is an admitted fact that Livingstone discovered Nyassa Lake and the River Shiré, and all that remains of the Portuguese mediæval power is but a dream.

We have long thought that the ostentatious anti-slavery demonstrations of Cardinal Lavigerie had but one object—the advancement of the Romish church. At the same time we most earnestly hope that the war spirit may be kept under, and that the missionaries whose work is threatened may put their trust neither in this government nor that, but only in the living God, who rules and overrules in the affairs of men.

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

China.

GOD AND THE OPIUM TRAFFIC.

[The following letter from an American missionary at Shanghai, and the Petition of the Christian Churches at China, we are sure will get an attentive reading and incite to earnest prayer that the dreadful curse to which it relates may be abated, and in due time removed. While the petition is addressed to the Christian churches of England, the churches of America are not innocent in the matter, as the letter of our correspondent and missionary will show. The facts to which he alludes have faded from the public mind, but they are none the less true, and are written in God's book of remembrance.—J. M. S.]

As ambassadors of Christ, with the burden of the Lord upon us, my friend, Mr. A. S. Dyer, of the *Bombay Guardian*, and myself left Bombay, on the 3d ultimo, on a special mission to China. The object of the mission is to present to the Court of Peking a memorial, praying that the opportunity now afforded for

a revision of the Tien-tsin treaty with Great Britain, so as to exclude the legalized importation of opium into China, may be embraced, signed by about 750 foreign missionaries, 1,200 native pastors, evangelists, etc., and 5,000 other Christians in India, as well as a goodly number in England and America, along with a similar memorial from Scotland containing nearly 7,000 signatures. Another object is to see and hear what we may on the spot, and supply the religious newspaper press of Great Britain and elsewhere with some new and additional material for arousing the Christian churches and people on the subject of the opium curse—which we doubt not the Lord is going very soon to overthrow.

The accompanying is an address, with its translation, from the Chinese Christians of Canton to their brethren in Great Britain, but it has occurred to me, since visiting that ancient and populous city, that it would serve a good purpose in stimulating Christians in my own land, who, as well as our English cousins, have a duty to perform in putting down this iniquitous traffic; for though the United States, in the final treaty with China, wiped their hands of it, they have not yet entirely wiped out the stain of their former complicity with it. Because, as I have found on the spot, it was not merely the American eagle swooping down over the field, ready to pounce upon the prey as soon as the paw of

the British lion might strike it down, and thus reaping the fruits of the two unrighteous opium wars, but rather an actual participation of American vessels, with their officers and others, in the nefarious work of smuggling the contraband drug into China up to the time of those wars.

At least, it is our duty to unite in prayer to God to put a stop now to the wicked traffic, and to avert the curse which is coming home to us in the shape of opium dens in America, not only for the Chinese, but for our own countrymen.

With this hope and prayer, I am sending copies of this address for publication in America, trusting that Christians generally may soon be able to rejoice together in the removal of this great barrier to the progress of the Gospel in this land.

W. E. ROBBINS,
Missionary to India.

Shanghai, Feb. 21, 1890.

The Christian Churches of Canton respectfully address the Christian Churches of England:

This year, when holding our Annual New Year's Meetings, we were favored with a visit from a Western Evangelist (Alfred S. Dyer), who told us how the Christians in India, to the number of several thousand, had improved the opportunity afforded this year, before the time fixed for the revision of the Commercial treaty in reference to opium expires, to appeal to the Executive Council and the Emperor of China to co-operate with your Government in abolishing the opium traffic. Having been told this, we were incited thereby to prepare this letter, signed by representatives of all our Churches, beseeching your Churches, pastors and teachers to combine your strength in devising some efficient means to remove this curse of opium. Years ago, Mr. Turner, besides other good works, presented an appeal to your Parliament to prohibit the importation (by British merchants) of opium into China.

Although the object sought has not been attained, the agitation of the matter should not be allowed to flag, for the calamities which opium brings are numberless.

Permit us to set forth briefly a few of the more conspicuous forms.

The introduction and sale of opium extends to all the cities and villages of the land, the Chinese expending upon it more than \$50,000,000 (about 10,000,000 pounds sterling) every year. By this means the rich are made poor, and the poor led to sell their children, and its curse appears in the dissipation of the wealth of the land. Scholars, agriculturists, artisans and merchants represent the constant and productive employments of the people. When once they acquire the opium habit they become weak, inefficient and indolent in every department of labor; every form of handi-

craft deteriorates, business suffers and time is squandered. There is no worse evil than this, and its curse appears again in the gradual destruction of the industries and trade of the country.

Our people originally are comparatively strong and healthy, but when once they acquire the opium habit they become mere weak skeletons and can neither eat nor sleep with comfort. This physical deterioration is transmitted to their children and grandchildren, and the curse of opium is seen in the injury it inflicts upon the very life of the people.

When a man has enough to eat and to wear he observes the proper regulations and customs of society, but when once he takes to opium he loses all self-respect, and as money becomes each day harder to obtain, he resorts to dishonest means to gain a livelihood and becomes utterly debased; so the curse of opium appears again in destroying the character and manners of the people.

While these evils are preying upon the people of China, the obstacles they present to Christian work are not a few. Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe; but those who hear them say that opium and the Gospel have come together from England, and the doubt arises and finds expression in words that the Gospel is false. Your missionaries come with the real desire to benefit the people, but those who see them maliciously declare that opium and missionaries are alike English productions, and they suspect the missionaries of secretly doing evil. Moreover, the Church opens free schools, and although they are meant to benefit the youth, yet it is impossible to stop the mouths of those who are not taught, while opium remains unforbidden. The Church has opened hospitals; but, although they are saving men from disease, it is impossible to influence the hearts of those who have not been healed while opium remains unforbidden. Your Christians, with singleness of heart, are zealous in many good works, but while opium remains they are all like so much water poured out.

It is said by some that the Chinese are fond of opium, and the calamities they suffer are of their own making, and the English have nothing to do with it. The New Testament says: "Have no fellowship with evil." Now, when your Government plants and sells opium to minister to the evil propensities of the Chinese, you are partakers with them, and what can you say in excuse thereof?

An opportunity having now been providentially afforded by our friends in India to renew the agitation of the matter in the memorial they have presented to the throne of China for consultation and prohibition, our hope is that your Christians will, with one

heart, exert themselves, without regard to profit or loss, and be enabled to abolish opium, that the Chinese may be released from this yoke of bondage and the obstacles to the preaching of the Gospel be removed. We have but little strength, but night and day we pray the Lord above to reveal Himself, and help England and China to abolish this great evil. May this exceeding blessing come to us and to China. For this we reverently wait.

(Signed)

LEUNG TO, AN FUNG-SHI, YEUNG WING CHI.
In behalf of the London Mission (which has 300 native communicants).

CHAU HOK-SHUE, MAK KANG NIN.
In behalf of the English Wesleyan Mission (which has 700 native communicants).

U PIN-OM, WONG KWONG-FUK.
In behalf of the Berlin Mission (which has 350 native communicants).

FUNG, FUNG TSUN-TAK, CH'AN SUN-MAN.
In behalf of the Baptist Mission (which has 470 native communicants).

KWAN HIN-SHAM, UE MUNG-LING TSO TAU-SHAN.
In behalf of the Presbyterian Mission (which has 600 native communicants).

NG UEN-LI.
In behalf of the American Scandinavian Mission (which has 10 native communicants).

India.

[We gladly give place to this earnest and affecting appeal in behalf of this mission, first, because the mission needs immediate reinforcement, and the field is an inviting one; and, second, because the appeal comes from the mission in the establishing of which the founder of this REVIEW spent the best years of his life, and which his widow and daughter are now rendering efficient aid in sustaining. We recognize the appeal as coming from the pen of the devoted and accomplished Miss Grace E. Wilder.—J. M. S.]

AN APPEAL FROM THE KOHLAPUR MISSION.

Mission work in the Kohlapur field has been carried on for nearly forty years, and with a measure of success that certainly justifies its continuance and extension. Many years have been spent in arduous preparatory toil, the fruits of which can never be estimated by human reckoning. The little band of half a dozen missionaries and their devoted wives have for years labored earnestly to plant the precious seed of the gospel among these four millions of immortal souls.

In their modesty, and the consideration of the urgent needs of other fields, they have never asked for more than a mere fraction of the required number of workers. But the

time has come when as a mission we must divest ourselves of this modesty and make known, in part, at least, our desire and the claims of the field committed to our charge. Such is the object of this appeal.

Our mission-field embraces a population of four million souls, contained in the native states of Kohlapur, Sangli, Miraj, and parts of other states in the Deccan and Rutnagiri collectorate in the Koukan.

With our present staff of missionaries, including ladies, we have only one worker to every 235,000 of the population. Three of the above missionaries are now in America for health, and two others will probably follow within three months. This leaves us with an actual force of only one worker to 330,000 souls.

In Kohlapur state alone there are 1097 villages, many of which have a population of several thousand. Preaching thrice daily in three different villages, it would take a missionary a whole year to proclaim the Gospel to the villages of that single state, to say nothing of the thousands of villages within the bounds of our field. Kohlapur City could easily occupy 12 more missionaries. Miraj, another city of 24,000, is without even a native resident worker, while two of our stations are now without missionaries, viz., Pauhala and Rutnagiri. The collectorate of Rutnagiri contains a population of at least a million, and all without a single missionary. Apportion one to every 50,000 souls, and this field would require twenty missionaries.

In Miraj, Sangli, and adjoining states, we have 2,500,000 people, humanly speaking, dependent upon three missionary families for the "Bread of Life." Within a ten-mile radius of Sangli there are 125 villages. Here alone is work for six missionaries. Within the limits of our field there are five large towns (capitals of native states), with a population varying from 8,000 to 24,000 each, and all as yet unoccupied by any missionary.

As to work among women, Eastern women must necessarily be reached in their individual homes. The demands of school work are such that our present ladies give but a fraction of their time to evangelistic work, so to say that each could be responsible for a parish of 2,000 heathen women would be to give each a large average. Provided we could work at this rate, we need now 1,000 lady workers to reach the women of our field. In Kohlapur state there are 1,000 girls attending Government schools. Last year 300 passed the standard examination. Eight are preparing to be teachers. Probably not a dozen of these girls own each a single Christian book. Is any alabaster box of ointment too precious to be broken for the honor of our King and the salvation of these souls?

There is a crisis upon us now. At least twelve important towns should be occupied at once.

Never before were all classes so accessible. We must seize this opportunity. Scores of villages are wanting schools. The only native Bible woman in Sangli was laid to rest recently, and the heathen women are now asking, "Are you not going to send some one to teach us?" Such are the open doors. Shall we enter and possess this land for Christ? *Can* we do it at the present rate?

To forsake our stations to occupy others, would be to bring discredit upon the cause of Christ. To open new stations and at the same time maintain present work *is impossible*. No one of us is giving more than a *few* days of each year to touring; hence the great mass of our village population is left without a witness for Christ most of the year. In the face of such need shall we not have the *few* missionaries we are asking for? We call for 16 new workers for the whole Kolhapur field. Eight of the 16 to be ordained, one a physician, one a consecrated layman to superintend the English High School in Kolhapur. (One of our missionaries offers \$200 towards the support of this layman.) One is to be a devoted and intelligent mechanic, to take charge of mission building and teach Christian boys industrial work. The ordained missionaries are needed to occupy new centres, and so strengthen the present force at existing stations, that preaching may be systematically carried on in the surrounding districts without neglecting regular work at the stations.

Five of the 16 should be single ladies. Well might it be asked: "Why this request for *five* workers, where 125 are needed for Kolhapur state alone?" This is not the measure of what we want or what we need, but *five we must have now*. So urgent is our case that two of our lady missionaries have each offered half her salary to any Christian sister who will come out and share it with her.

One of the five is needed to take charge of a girls' school in Kolhapur City; one to be a physician; two others are wanted for evangelistic work in and about Kolhapur. One is needed for school and evangelistic work in Sangli. In order to continue the Christian boys' boarding-school, which should be in charge of a married missionary, one of our single ladies must, until help comes from home, give up the greater part of her evangelistic work.

We are asking for *two* physicians when our field could furnish immediate work for 25. The present and only medical missionary, though he has been in Sangli but two months, has more patients than he can possibly attend to. Many have to be turned away. This medical work is disarming prejudice and preparing the way for direct evangelistic work. Through the dispensary or hospital many from distant villages will be brought to us. Shall not two be sent to engage in this Christ-like work of healing and preaching? Some 150 precious

souls are passing into eternity every day; dying without Christ and without hope!

Who will come "to the help of the Lord against the mighty?" That this appeal may be a call to some who from their hearts will respond, "Here am I, send me," and that it may lead those who cannot come personally to provide the support of a substitute, is the earnest prayer of every missionary of the Kolhapur mission.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest 'Behold we knew it not,' doeth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it? And shall he not render to every man according to his works?"

On behalf of the mission,

GRACE E. WILDER, }
W. J. WANLESS, } Committee.
J. P. GRAHAM, }

We, the undersigned, heartily endorse this appeal, and would urge that the new missionaries be sent at once,

Eliza J. Wilder, G. W. Seiler, M. F. Seiler, J. H. Sherman, A. M. Goheen, M. L. Ewalt, A. M. Hull, M. E. Wanless, S. M. Tedford and L. B. Tedford.

Japan.

THE MODERN MARTYR OF THE ORIENT.

[This brief paper will be read with mingled tears and thanksgiving.—J. M. S.]

OKAYAMA, March 1, 1890.

Japan never witnessed an auto-da-fè. A pale martyr in his shirt of fire, could not be written of her old-time Christian heroes. The martyr was there in generous numbers, but never the paleness, the shirt, nor the fire. Sword and sea took the place of wood and flame. Thousands died for the faith in those stern days 260 years ago.

And now the word comes to the front once more. A man dies peacefully in his bed, surrounded by loving friends. Everything possible has been done to save his life. The best physicians at the capital summoned by telegraph. Also a faithful nurse and many attendants. A leading statesman of the land telegraphs to his bed-side, "Make him live at all hazards." Thousands of Christians all over Japan were pleading in prayer for his life. Can such a man be called a martyr? And yet the word is used repeatedly in speaking of him. His countrymen delight to call him one. The sermon at his funeral was from the text, "Except a grain of wheat fall into the earth and die." . . . and its leading thought was martyrdom.

How explain this seeming contradiction? Some one—was it Napoleon—has said, "It is the cause, and not the death, that makes the martyr."

Yes, Joseph Neesima was a martyr. He had

the martyr spirit. He sacrificed himself for church and school and country. High office was within his reach. He spurned it for the higher one of teacher and preacher. Duty with him was a law of love. He never thought of self, but always of others.

No wonder his students loved him so much that they were eager to play the part of coolies and carry the body of their lamented president through the streets of wondering Kyoto. More than once he had risen from a sick bed, and gone with aching head but pitying heart to hunt up some wayward boy, or to urge some departing student to take a Christian stand in life. There were times when no doctor could hold him back, and he was ready to take any risk to life or health for the sake of school or people. Whatever we may think of his judgment, there can be no impeaching the loftiness of his motive, or the loyalty of his soul.

He was *dying* all his days in behalf of great causes, and that the end should come in middle life, while his mother still lives—a mere existence, at the age of 84—was as fitting as it was expected. He loved life. He was the essence of humility, and never strained after effect; and yet he was always overdoing, and his life and early death stand out in the mind of every Christian Japanese a clean-cut, strikingly impressive lesson.

Worn by his wearying winter-work in behalf of the Kyoto school, he runs away to Oiso, a watering-place near Yokohama, for needed change. Even there he will not rest, but writes a hundred letters, many of them *six feet long*, to individuals, mainly in regard to evangelistic work in Japan, begging men to give themselves more unreservedly to the blessed service, to seize strategic centres, to send preachers to the needy places, to occupy all Japan for Christ and make a forward movement all along the line.

When he was too weak to write he began to dictate to another, and spent a large part of the day before his death sending last messages, burning with love and earnest appeal, to friends far and near. He loved everyone, once punishing himself severely before his school, that the law might be upheld, and yet his students escape.

Some of his last words were, "So far as I know I have not an enemy in the world;" and again, "I envy not heaven and I blame no one on

earth." He feared no man. When ordered by Prince Iwakura years ago to go from Andover to Washington, to act as interpreter, he replied, "I acknowledge no lord save God Almighty." When traveling through Europe with the embassy, he insisted on keeping the Sabbath, and often remained alone from Saturday till Monday. He felt as clearly in his soul as did John the Baptist, that he was called of God to do a definite work. He felt himself to be a "child of Providence." His plans for his beloved school, with its 700 students, and his equally loved churches, always kept ahead of their fulfillment. He was the prophet leader of Japan's Christian hosts. On January 1st he wrote a brief poem for his own consolation. He died on the 23d. The thought was, "Though weak in body and every way unworthy, yet with large aspirations I greet the opening year."

As illustrative of his daily anxiety over his Kyoto College, just budding into a University, he frequently quoted a beautiful little stanza in Japanese:

"Every morning we look anxiously to see if the white clouds have lifted which shut out the blossoms on the mountain of Yoshi."

Now \$50,000 are needed at once to open the University in accordance with Mr. Neesima's final request. Will not some American admirer of this *sincere* man, who in his short life did more than any one else has done to link the best of two lands together, send on the money?

Free schools and a working church were what he aimed at for Japan. He ever worked for both, practically sacrificed his life in their behalf, and died, as it were, with one hand of blessing on his college at Kyoto, and the other on the churches scattered over the land. Buddhists are reporting that the head of Christianity being dead, Japan will soon see the last of the Western religion.

But Christian Japan—and that means now 33,000 strong in the Protestant ranks—is aroused to renewed activity.

Neesima dead is even more powerful than Neesima living. All Japan rings with his praise and emulates his spirit. God give her hundreds of Neesimas—men full of faith and the Holy Ghost—to carry on to its final triumph this wide and waiting work.

JAMES H. PETTEE.

Missionary of A. B. C. F. M.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D.

Let Us Expect Great Things.

The times we live in afford topics of great interest to the Christian student of the movements of Providence. We glance only at a few of these factors of the present times. 1. There is a wide-spread disturbance of religious

thought which is of great significance. It is an old observation that an earthquake in the Andes has an answering earth-wave in the Himalaya Mountains; and that a hurricane in the West Indies is most likely accompanied by a cyclone in the Indian

Ocean. It is something like this material simultaneous perturbation to which we call attention in the religious world. Archdeacon Hardwicke pointed out years ago the fact of great periodic perturbations in the religious thought of mankind, occurring simultaneously among peoples widely separated from each other.

When the Jews were in Babylon, the Orphic brotherhood were diffusing in all quarters in the West their thirst for an objective revelation. At the same time that Confucianism was being re-formulated by its great author, thus rehabilitating the State religion of China in a mode it was to maintain for many succeeding centuries, every village in Persia was quickening under the Zoroastrian doctrine of Dualism; and simultaneously with both, Buddhism began to be disseminated, and to exert its wondrous witchery on the millions of the East. It is doubtful if the masses of mankind have ever been to such an extent, in any one period, agitated by religious reform on so large a scale as at that time. The well nigh simultaneous origin of three systems destined to influence the world on so stupendous a scale as Confucianism, Zoroastrianism and Buddhism, marks a most extraordinary epoch in the destiny of our race. Centuries passed, and there occurred another of those periodic intellectual and religious movements, affecting communities which did not touch each other, and which had nothing in common, and each must have been but little acquainted with the fact that such perturbations other than its own were taking place.

Martin Luther, "with a little book and a beating heart," was upheaving all Europe, and with his compeers, Melancthon, Calvin and others, were laying the foundations not only of doctrinal reform, but of that vital distinction between ecclesiastical and civil authority as has resulted widely in the separation between Church and State. The seeds of the American

Revolution were all in that religious and social revolution which has long been characterized as "The Reformation." But at this same period the Thibetan form of Buddhism, now the purest Buddhism perhaps extant, came into existence under the moulding hand of that new incarnation, the Great Lama of Thibet. The importance of this movement can best be appreciated by the student who has seen the mongrel Buddhism of Burmah and China, or even the better preserved Ceylonese branch of this vast nightmare of thought. But while Protestantism was being born, and Thibetan Buddhism, with its vast literature, was taking form, Baba Nanak, the Luther of the Panjab, was reasserting the absolute unity of God, and endeavoring to blend Hindu and Moslem by a new fusion of thought, which resulted in the foundation of the Seikh religion.

It is to illustrate the widespread unsettling of the religious opinions of our own time that we have cited these instances of simultaneous disturbance of the religious convictions and notions of men. The importance of giving attention to the recasting of religious thought is seen in the fact of the long continuance of the forms in which the faith of mankind were cast, in the case of these religions to which we have made reference. Confucianism, Buddhism and Parsiism, the last two modified, to be sure, in localities, remain practically the same as when simultaneously erected. If something like this is occurring now, it will therefore appear to be of vast importance that the Christian church appreciate the situation, and lay her utmost moulding force upon the phenomena of the times. We need hardly point out the tendency in the Christian world to-day to re-examine the entire foundations of its faith, and to re-state and reformulate its doctrinal basis. Perhaps there never was a more searching investigation made by the friends and allies of any body of relig-

ious teaching than is being frankly made by the Christian scholars of the world to-day. They shrink at no disclosures, are disheartened by no difficulties, and are fearless of ultimate consequences. They have flung their faith into a crucible of their own erection, and push boldly toward the last analysis. Foes have sometimes set a religious community on their defence, but it is the truest and best friends of the Christian religion that to-day are thoroughly testing every part of it that will submit to the ordeal. They are quite ready to discredit what cannot be thus satisfactorily put into the furnace. The Christian religion was never more thoroughly an agitator of society than it is at this hour. We believe it to be in preparation to be a far mightier factor than ever it has been in human affairs.

India is unsettled religiously. It is in a ferment. The Brahmo movement is a sort of Lutheran reformation in the community. But deeper and broader than that is the profound disturbance which is compelling it to answer, not to the foreigner, but to itself about itself. It is being forced to open the question, now vital to its existence, as to what it really is. What it really ought to be it may take up later, but for the present its relations to the courts of a gigantic conquerer, which concedes its right to be, is obliging it to answer in court as to what it really is. The British Government, acting on the principle of religious neutrality, and assuming to be ready to adjust itself to authoritative Hinduism, asks it to show from its own standards what it really is. To do this it is obliged to acknowledge the accumulation of a vast débris of Rabbinism; and the farther it pushes its investigation into its own acknowledged law the less satisfactory it finds it to be. Hinduism in the presence of British authority and Christian thought is compelled to search for its own foundations, and they are reced-

ing farther and farther into antiquity, and are being found to be less and less satisfactory. Back they must go to Menu and the Vedas, and the more these are made the standard of morals, or of social or political order, the more and more they are found to be vague and unadapted to the times. Hinduism is thus experiencing this profound perturbation.

It is needless to pursue the Japanese through his athletic reforms and revolutions. Nationally it is without a faith at this hour, and the very hearts of the people might wear the placard, "Wanted, a Religion!" Its perturbation is like that of an earthquake.

It is not our purpose to more than point out the fact of this widespread, diverse and yet simultaneous religious disturbance of our times, and to press upon the Church the consideration of its importance relative to the future. It will not remain in this agitated condition. What phases it may pass through before it finally settles down into forms which it will accept, one cannot guess, but this period of unrest, of remoulding of thought, of restating faiths, will not last. Large communities will settle down in some forms of faith which will probably be accepted for centuries. It is the duty of the Christian Church not the less to investigate its own faith, but to instantly set itself to guiding other disturbed communities to reformulate theirs.

2. There are pre-intimations that demand thought. It is with no little interest that a careful student of history observes that great political and religious epochs have frequently been prefaced by a general pre-intimation in the public mind of some great change. The country of the Aztecs enjoyed a golden age, under "the god of the air." He had long departed the land, but the people were ever eager for his return. When Cortez and his fellow-Spaniards proved invincible, the Indian became possessed of the idea, either from his arms or his art, that he must be "the god of the air," re-

turning from the sun-rise, and at the thought of contending with Deity, he quailed, and the Spaniard conquered. The legend and its application unlocked an empire, while the physical force and courage of the people were not yet half spent. Popular impressions are great factors of history—and that, whether formed on principle, prejudice or myth.

When the trouble in Herzegovinia and Bosnia arose some years since, it was found that the insurgents were animated by an old prophecy, found in a work on Bosnia, published fifteen years before, which stated that in the fifth century after the taking of the last Bosnian king by the Turks, the rising of the Christian Slavs in Turkey would be victorious. Stephen Thomsen, the last Bosnian king, was executed on the 30th of June, 1463, on the plain of Blagaj, and the insurrection alluded to commenced on the anniversary of that event.

It is said the Mohammedans in the valley of the Euphrates were greatly disturbed when they saw an iron steamer floating on the Euphrates. There was an old proverb that "when iron floats on the Phrat (Euphrates), Mohammedanism will come to an end." That was meant by a simile of one impossible occurrence to assert the impossibility of the occurrence of another. All the laws of nature would have, as they fancied, to be reversed, before iron could be made to float, and it was just as impossible that the Moslem faith should fail. But, lo! here before their very eyes iron was floating, and that on the Phrat. This impossible thing had occurred: might the other impossible thing occur? It was an ominous event, and that floating iron steamer was a depressing circumstance.

A missionary in Constantinople, some years ago, said he was in the habit of meeting a pious Jew, and asking him "When will the Messiah come?" His usual reply was, "The Messiah cometh." But one day, in-

stead of his customary answer, he said "The truth is the Messiah is come, and if you will show me a place of safety from the scimiter of the Moslem, I will show you ten thousand Jews ready to say that the Messiah is come, and that Jesus of Nazareth is that Messiah."

There are other instances in which such impressions are testified to on all hands. In the Zenanas even of Calcutta, Mrs. Page says, that one day a woman said to her: "Only have a little patience, and all the Hindus will become Christians." A little woman in the seclusion of the Zenanas of Calcutta expressed a similar sentiment. She said to Miss Britain, "Don't take so much trouble, our folks will all soon become Christians even if left to themselves." The *Lucknow Witness* some years ago said on this topic: "We believe we speak the simple truth when we say, that *millions* of natives are firmly convinced of this. We have found it an accepted belief in the most remote mountain hamlets, where no European had ever penetrated, and we find it received as an inevitable event of the near future in every city and town of the plains." Rev. Dr. Waugh said: "A deep and wide-spread conviction prevails, not only in the cities, but also in the country places among the villagers, and indeed throughout all classes, that a day of overthrowing of the old religions and effete faiths, of the breaking up of old forms, is at hand. The common people speak of the coming day of overturning, and seem not dismayed at its approach, but announce themselves as ready to join in the van—indeed, are only waiting its coming to break away from their present thralldom and bonds of caste."

Indian Evangelization.*

The North American Indians are ethnologically one people from the

* "By Canoe and Dog-Train Among the Cree and Salteaux Indians." By Rev. Edgerton R. Young.

Eskimo of the North to the Aztec and Peruvian in the centre, and the Fuegian on the extreme south. They have ever been an independent people. They have conducted a war of independence protracted through centuries. They have gradually perished, but, except in Mexico, they have not in North America been conquered. They have seen their heritage gradually wrested from their possessions, and have laid themselves down to die within an ever-narrowing area. But they remain the same dignified, serious and proud people.

They have a natural element of poetry in their character. Among no other of what are styled nature peoples could the equivalent of the scenes of *Hiawatha* have been laid, nor could any other have afforded such simple and natural material for romance. We have wronged them often and grievously; not always with intent; often from ignorance of them and their necessities. We have misgoverned them, or rather failed to govern them at all, and then cruelly shot them down because of our blunders. The ill-acquaintance with their temper and their force has often been costly. General Grant is reported to have said that in one of our Indian wars, "we spent six millions of dollars and killed six Indians." The Christian sentiment of the country still forces the Government to take a paternal interest in them; and we are pressed to one more and final expedient of admitting them to citizenship and to individual instead of tribal holding of lands.

We are moved to write of their evangelization at this moment because we are favored with the advance sheets of a deeply interesting book by Rev. Edgerton R. Young, relating his personal experiences as a missionary among the Cree and Salteaux Indians of the extreme North land. Mr. Young, with his estimable wife, spent nine years among them in a state of practical exile from the civ-

ilized world, having mail communication but once in six months, and reduced much of the time to the food resources of the country; living, on occasion for six months at a time, on fish, possibly varied by small contributions of wild meat. Mankind have always shown an appreciation of the heroic element, and Mr. Young and his wife have found a wide appreciation of their self-denial and devotion among a very large circle of sympathizers with missionary work, in Europe as well as in America.

Mr. Young has been called to narrate his experience before audiences varying from a few scores to many thousands, and always with the same peculiar result. At the annual meetings of the International Missionary Union at Niagara Falls and at the Thousand Islands, before the vast assemblies at Ocean Grove, at Chautauqua, and at other gatherings over the United States and the Canadas, he has told of the trials and the triumphs of his missionary career. There was always the same fascination about the story told so artlessly, and with an eloquence fresh as the breeze in the tops of the fir-balsams of the great North land. Mr. Young has spent two winters in the British Isles telling of these stirring scenes in the same simple and charming way as hearth-stone tales are told, and as the world's folklore has grown.

Naturally enough those who have listened to these tender or humorous stories, these traits of the red man and these triumphs of divine grace, begged Mr. Young to put these narratives into a more permanent form. We take the liberty in advance of the issue of the book in America to make some extracts. We have alluded to the natural eloquence of these rude races, whose oratory has on occasion risen to the highest level. Mr. Young had gone to a tribe which had never heard the gospel, and summoned them to a council to see if they were disposed to become Christians. The principal

chief, according to their unwritten laws of precedence, spoke first. His voice was good and full of pathos. He said :

"Missionary, I have long lost faith in our old paganism." Then pointing down to the outer edge of the audience, where some old conjurers and medicine-men were seated, he said: "They know I have not cared for our old religion. I have neglected it. And I will tell you, missionary, why I have not believed our old paganism for a long time. I hear God in the thunder, in the tempest, and in the storm; I see His power in the lightning that shivers the tree to kindling wood; I see His goodness in giving us the moose, the reindeer, the beaver and the bear; I see His loving kindness in giving us, when the South winds blow, the ducks and geese; and when the snow and ice melt away, and our lakes and rivers are open again, I see how He fills them with fish. I have watched these things for years, and I see how during every moon of the year He gives us something; and so He has arranged it, that if we are only industrious and careful, we can always have something to eat. So, thinking about these things which I had observed, I made up my mind years ago that this Great Spirit, so kind and so watchful and so loving, did not care for the beating of the conjurer's drum, or the shaking of the rattle of the medicine-man. So I for years have had no religion." Then, turning to the missionary, he said: "Missionary, what you have said to-day fills up my heart and satisfies all its longings. It is just what I have been expecting to hear about the Great Spirit. I am so glad you have come with this wonderful story. Stay as long as you can, and when you have to go away, do not forget us, but come again as soon as you can."

Many more responded. The last to speak was an old man with grizzly hair. He was a queer, savage-looking man, and spoke in an excited way. He said:

"Missionary, once my hair was black as a crow's; now it is getting white. Gray hairs here, and grandchildren in the wigwam, tell that I am getting to be an old man, and yet I never heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as you can, missionary; tell us much of these things, and when you have to go away, come back soon, for I have grandchildren, and I have gray hairs, and I may not live many winters more. Do come back soon. Missionary, may I say more?"

"Talk on. I am here to listen," said the missionary. "You said just now 'No tawenan' (our Father)." "Yes, I did say our Father." "That is very new and very sweet to us. We never thought of the Great Spirit as our Father. We heard Him in the thunder, and saw Him in the lightning and tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us." Lifting up his eyes, after a moment, to the missionary, he said: "May I say more?" "Yes," he answered, "say on." "You say 'No tawenan' (Our Father). He is your Father?" "Yes," said the missionary, "He is my Father." Then he said, while his eyes and voice yearned for the answer, "Does it mean He is my Father—poor Indian's Father?" "Yes, oh yes, He is your Father, too," said the missionary. "Your Father—missionary's Father and Indian's Father, too?" "Yes," said the missionary. "Then we are brothers," he shouted. "Yes, we are brothers," said the missionary.

The excitement in the audience became wonderful. But the old man had not yet finished. He said:

"May I say more?" "Yes, say on; all that is in your heart," was the reply. "Well," the Indian resumed, "I do not want to be rude, but it does

seem to me that you, my white brother, have been a long time in coming with that great book and its wonderful story, to tell it to your red brothers in the woods."

Among the many incidents recorded in this volume is a thrilling one of Christian Indians volunteering to carry food relief to some white settlers far in the north, shut away from supplies by the prevalence of the small-pox. It was a long and perilous journey, with risk of contagion. The expedition was well conducted by an Indian named Samuel, but though he brought back all his force in good condition, the strain had been too much for him, and, nervously prostrated, he soon died. His death, however, was a happy one. His widow and children were cared for, but after a time removed to a distant settlement, where Mr. Young subsequently found them in great need. Looking at their extreme poverty the following colloquy ensued:

"Nancy, you seem to be very poor; you don't seem to have anything to make you happy and comfortable."

Very quickly came the response, in much more cheerful strains than those of the missionary.

"I have not got much, but I am not unhappy, missionary."

"You poor creature," he said, "you don't seem to have anything to make you comfortable."

"I have but little" she said quietly.

"Have you any venison?" "No!"

"Have you any flour?" "No!"

"Have you any tea?" "No!"

"Have you any potatoes?"

When this last question was uttered the poor woman looked up, and said, "I have no potatoes, for don't you remember, at the time of the potato planting, Samuel took charge of the brigade, that went up with provisions to save the poor white people. And Samuel is not here to shoot deer, that I may have venison; and Samuel is not here to catch mink and marten

and beaver, and other things to exchange for flour and tea."

"What have you got, poor woman?"

"I have got a couple of fish nets."

"What do you do when it is too stormy to visit the nets?"

"Sometimes some of the men from the other houses visit them for me, and bring me fish. Then we sometimes get some by fishing through the ice."

"What about when it is too stormy for any one to go?"

She quietly said, "If we have nothing left we go without."

The missionary hurried out of the room to stifle his emotion, but the woman, suspecting the feelings of his heart, followed him out and said:

"Ayumeaoke (Praying master), I do not want you to feel so badly for me; it is true I am very poor; it is true, since Samuel died we have often been very hungry, and have often suffered from the bitter cold; but, missionary, you have heard me say that Samuel gave his heart to God, so have I given my heart to God, and He who comforted Samuel and helped him, so that he died happily, is my Saviour; and where Samuel has gone, by-and-by I am going too, and that thought makes me happy all the day long."

Of course, her necessities were relieved by the care and thought of the missionary. We have no room for extracts showing the cost at which this missionary work was done, the long privations, exposure to severe weather, and danger from vindictive heathen tribes; nor can we quote the fascinating stories for young people about the canoe and dog-sled adventures.

The Worship of Words.

A brother wrote us recently asking the meaning of the words, *Om*, *Manee Padme*, *Hom*, found in Arnold's "Light of Asia." We replied that we doubted if anybody on earth knows. One authority renders the meaning as "Oh, the Jewel on the

Lotus!" and Dr. Hooker translates it, "Hail to him of the Lotus and the Jewel." Cheeboo Lama says the six syllables represent the six states of future existence. The first representing Lha, or the state of the gods; the second, Mee, or the state of human existence; the third, Lhamayin, or the state of neutral and mischievous spirits, to which men who die in war are regenerated; the fourth, Tendo or Dado, the state of beasts in which lazy and indifferent Buddhists are born again; the fifth, Yedag, or the state of wretched demons in a condition of suffering; the sixth, Myalwur, or the state of punishment. Those born in that state are exposed to tortures, heat, cold, thirst; those sent there for abusing the priesthood are born with long tongues, perpetually lacerated with ploughshares. The constant repetition of these six syllables closes the entrance of the six states of metempsychosis, and procures Nirvana.

But a writer in the East has recently pointed out the tendency in human nature to worship sound or speech, independent altogether of the meaning it conveys, and because of its mysteriousness. The thunder and storm have been thus worshipped, and speech has been deified under the name of voice (*vach*, *vox*), and Hindu tunes have been deified as gods and goddesses. Words have been singled out because of oddness or potency as divine or demoniacal. The East is full of them, and the West has them buried in its folk-lore. Scott's "Lay of the Last Minstrel" beautifully illustrates this in the words which he dare not utter lest the Abbey be wrecked about him. Thus the syllable "Om," or in Sanskrit form, "Aum," has been made to stand for "A," "U," and "M," representing the triad, Brahma, Vishnu and Siva.

"Om" is especially a word of power. Meditating on it or muttering it, one becomes Brahma. "By the Om, the supreme light of the ether, which is within the heart, starts, rises, breathes

forth, becomes forever the means of the worship and knowledge of Brahma."

Once the idea of sacredness started in relation to words, and there is no end to the coinage of such, whether in the sacred incantations of the Egyptian Book of the Dead, the Hindu Ram Ram, or the Roman Catholic Ave Maria, or the unspeakable but not unthinkable words of the Ancient Parsee sacred books.

Church Dis-establishment in Brazil.

The following is the text of the decree with regard to the Church establishment in Brazil:

"Article 1. The Federal authorities, as well as the different Confederate States, are prohibited from making laws, rules, regulations, or any administrative acts establishing a religion.

"Article 2. To all people is given the privilege of exercising their religious cults in accordance with their belief, and they are not to be interrupted or disturbed in such devotions, either private or public, which belong to this privilege.

"Article 3. This liberty not only embraces individuals in their individual acts, but also churches, associations, and institutions in which they are employed, all having full right to unite themselves and live in accordance with their creed without interference from the public powers.

"Article 4. Patronage, resources, and prerogatives of all religious institutions are hereby extinguished.

"Article 5. The right is recognized of all churches and religious orders to acquire and administer estates under limits made by the laws concerning corporations, granting to each one the right to ownership in property, as well as the use of buildings for worship.

"Article 6. The Federal Government will continue to furnish ecclesiastical revenue and support for the actual *personnel* of the Catholic Church, and in other institutions will subsidize for one year the professorships in the seminaries, it being at the option of each State to recognize in the future the ministers of this or any other religion where they do not run contrary to the preceding articles in this decree.

"Article 7. All acts to the contrary are hereby revoked."—*Brazilian Missions.*

The International Missionary Union.

The International Missionary Union will hold its Seventh Annual Meeting at Clifton Springs, New York, June 11th to 18th, inclusive, 1890. Free entertainment will be pro-

vided for all foreign missionaries, or persons who have been foreign missionaries, of whatever evangelical society, or board, or field. Membership in the Union is open to all such persons and includes no others. Candidates under actual appointment to the foreign field of any evangelical organization are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. It will not be practicable to provide for the attendance of children of missionaries.

A special rate of fare (one fare and one-third) over certain railroads ("Trunk Line" territory, and perhaps the Southern Passenger Association and others), can be obtained at any important station on the conceding roads, and must be certified by the agent selling it, and on return by the Secretary of the Union. The ticket must be bought not earlier than June 8th, and not later than June 13th, and on return not after June 21st, and must be a through ticket on the conceding lines only; no stop-over. There must be at least 50 ticket-holders at the meeting, to secure the deduction of two-thirds return fare.

The programme of this meeting cannot yet be furnished. The papers and discussions are always on topics of special practical concern to missionaries; but numerous addresses will be made of a character interesting to the general public, who are always cordially welcomed. Missionaries are requested to communicate with either the President or the Secretary, to obtain further particulars, as well as to make suggestions as to topics, papers, or addresses. If any would like to discuss some particular subject themselves, provided suitable arrangements can be made, or if they know of any missionaries specially qualified to present papers before the Union, or to address popular meetings, the President will be glad of such information.

The roll of the Union (organized in 1884) now includes 179 names, representing 18 different denominations and societies, Canadian, American and British, and at least 23 distinct fields. Its Vice-Presidents are: Cyrus Hamlin, D. D., founder of Robert College, Constantinople; S. L. Baldwin, D. D., one of the Mission-Secretaries of the American Methodists; and William Dean, D. D., the veteran Baptist trans-

lator of the Scriptures at Bangkok. The Executive Committee are: Dr. J. L. Phillips, Rev. Messrs. M. B. Comfort, C. W. Park, Benj. Helm, and J. A. Davis; Miss C. H. Daniells, M. D., and Mrs. M. E. Ranney. Treasurer, Prof. M. N. Wyckoff; Librarian, Rev. James Mudge.

It was resolved at the Binghamton Meeting to establish a Circulating Missionary Library for the benefit of the members of the Union. The following volumes were contributed as a nucleus of what it was thought might grow to be a very useful and valuable collection:

The Great Value and Success of Foreign Missions. Liggins.

Report of the London Missionary Conference. 2 vols.

Report of the Calcutta Missionary Conference.

The Missionary Year-Book. Vol. I., 1889.

Letters from India. Rev. H. J. Bruce.

The Natural History of the Marathi Bible. Rev. H. J. Bruce.

Among the Turks. Dr. Cyrus Hamlin.

Ann H. Judson. Dr. W. N. Wyeth.

Sarah B. Judson. Dr. W. N. Wyeth.

India. Dr. J. T. Gracey.

China. Dr. J. T. Gracey.

Open Doors. Dr. J. T. Gracey.

Woman's Medical Work in Foreign Lands. Mrs. J. T. Gracey.

Africa in a Nutshell. Rev. G. Thompson.

Memorial Papers of the American Marathi Mission.

Further donations to the Library from members of the Union and other friends are respectfully solicited. Will not all authors among the members see that a copy of their works is sent as soon as possible to the Librarian? It is hoped that during the coming year a beginning may be made of circulating these volumes through the mail to such of the members as may wish them. The plan is for the person desiring to read any volume to send to the Librarian the amount of postage required to dispatch it by mail, and then in a month to return it, postpaid, by the same channel. The Librarian is Rev. James Mudge, of East Pepperell, Mass.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by

J. T. GRACEY, D. D., *President*,

183 Greenwood Avenue, Buffalo, New York

WILLIAM H. BELDEN, *Secretary*,

Bridgeton, New Jersey.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. F. F. ELLINWOOD, D.D.

The Great African Mission Field.

No other country is attracting so much attention as Africa. For many generations most of it has been considered an unknown land, and even yet there is generally but a slight apprehension of its vast extent. Its greatest width from east to west is

once and a half that of the United States from New York to San Francisco. If it were divided by an east and west line, running a little north of the equator, the northern portion would receive all North America, and the southern would embrace all Europe, including Russia. The popula-

tion is estimated by Mr. Stanley at 250,000,000. This is not to be compared in density with India or China, but it is far greater than has been supposed. Six hundred languages and dialects are spoken, of which not more than one in six is a vehicle of the word of God.

The coast line of Africa throughout nearly its whole extent is low and generally insalubrious, but the interior is, for the most part, a vast table-land, with mountain ranges which, in one or two instances, rise nearly two thousand feet.

No river in the world, unless it be the Amazon, equals the Congo in volume. It is said to be thirty times as great as that of the Mississippi. It has no such breadth as the Amazon at its mouth, and instead of emptying through the channels of a great delta like the Ganges or the Niger which embraces three hundred miles of coast, it pours over a long succession of falls and rapids, and thence rushes to the sea through a deep-cut channel, with a current well nigh resistless. Through its lower stretch it has scooped the bottom of its channel till it is said to measure miles in depth. On the Upper Congo, including branches, there are five thousand miles of navigable waters opening up in all directions a great interior basin of almost unequalled fertility, and inhabited by not less than fifty millions of people. Besides the Congo, three other great rivers and many smaller ones drain the great interior table-lands and empty their waters into the sea.

The Niger, rising in the country back of Liberia, makes a circuit northward and eastward, draining the western Soudan, and joined at length by the Benue, which flows westward from the region south of Lake Tchad. It proceeds southward to the Gulf of Guinea.

The Nile, which has never been explored in its sources until within the last twenty years, is the outlet of the great Equatorial Lakes and the waters

of eastern Soudan. It bears northward that annual tribute which for ages has made Egypt the granary of the East.

The fourth great river, the Zambesi, receiving the waters of the Nyassa and the Shiré, passes over the great cataracts to which it has given its name, and flows eastward into the Indian Ocean. It is a remarkable fact that the Congo, Nile, and Zambesi find their sources all within a limited area of high table-lands, though they discharge their waters into widely distant seas.

Since the discoveries of Krapf and Rebman, and the wonderful achievements of Livingstone and Stanley, all Europe has been enkindled with the spirit of African discovery. For a century previous there had been occasional expeditions, but the explorations of the last two decades have probably been equal to all that had previously been made.

The following list of discoveries, for which I am largely indebted to Rev. Dr. R. R. Booth, presents the principal African explorations down to Stanley's discovery of the Congo:

Bruce, in 1768, explored the Blue Nile and Abyssinia.

Horneman, in 1798, reached Fezzan by way of Cairo.

Burkhardt, in 1812, visited Suakim and Dondola.

Captain Luckey, in 1816, explored the Congo for 200 miles.

Denham and Clapperton, in 1822, penetrated the desert from Tripoli to Lake Tchad. In 1825, they passed from Guinea to Socotoo.

Major Laing, in 1826, marched from Tripoli to Timbuctoo.

Clapperton and Lander, in 1827, explored the south shore of Lake Tchad.

M. Cailli, in 1827, passed from Morocco to Samagambia.

The Lander Brothers, in 1830, explored the Niger.

Laird and Oldfield, in 1833, also visited the Niger.

English Niger Expedition, in 1841, attended by missionaries.

Barth, Richardson, and Overweg, in 1849, passed from Tripoli to Lake Tchad.

Livingstone, in 1849, visited the Makalolos from the south.

Egyptian Expedition, about 1850, up the Nile to 4° N. L.

Krapf and Rebman, 1850, entered by Mombas and discovered Mount Kilimanjaro, and heard of the Lake Country.

Anderson, 1850-54, explored South Africa from Cape Town, and discovered Lake N'gami, S. Lat. 21°.

Livingstone, in 1852, discovered the Falls of the Zambesi.

Edward Vogel, in 1853, joined Barth at Lake Tchad.

Livingstone, 1853, crossed Africa, and in 1858 discovered Lake Nyassa and the Shiré Valley.

Burton and Speke, 1857-59, discovered Lake Tanganika.

Speke and Grant, 1859, discovered Lake Victoria, Nyanza.

Samuel Baker, 1861, discovered Albert Nyanza.

Livingstone, in 1866, discovered Lakes Moero and Bangweola.

Schweinfurth, 1869-71, explored the Nyam-Nyam country, and discovered the Wells River.

Stanley, in 1870, found Livingstone at Ujiji, on Lake Tanganika.

Muncie and Petherick, about 1870, explored the Upper Nile and the Bahrel-Ghazil.

Gordon and Long, about 1870, explored the two great branches of the Nile.

Livingstone, in 1874, died near Lake Bangweola.

Stanley, in 1875, visited Mtesa's kingdom, having advanced to the east side of Lake Albert, and in 1876 he passed westward into the interior.

Gamerou, 1874-76, crossed Africa to Benguela.

Stanley, August, 1877, arrived at Emboma, on the Lower Congo.

Since the discovery of the Congo more than forty expeditions have been sent into Africa by different nations, and many thrilling events have occurred;—such as the overthrow of Arabi Pasha and the occupation of Egypt by Great Britain; the ill-fated mission of Gordon to Khartoom, and the bootless expedition up the Nile; the tragic career of El Mahdi; the varied and desperate encounters with Osman Digma; the Italian campaigns about Massowa; the struggles of British arms in South Africa, and the tragedy of the French Prince Imperial; the death of Mtesa and the cruel persecutions of Mwanga, at-

tended by the murder of Bishop Harrington; the new conquests of Samadu, and of Islam in Western Soudan; the discoveries and territorial occupations of DeBrazza on the Ogovie; the strange fortunes of Emin Pasha; the founding of the Congo Free State; and the very latest achievements and discoveries of Henry M. Stanley.

The Congo Free State demands fuller consideration. The king of the Belgians, supported by the Geographical Societies of Europe and the admiring sympathy of the civilized world, has interested himself in the opening up of Central Africa to the interests of commerce and Christian missions and all the elements of a humane and Christian civilization.

In the prosecution of this great enterprise the leadership of Mr. Stanley has been engaged, and the co-operation of the different European powers has been enlisted. Agreements were entered into exempting a vast territory from encroachment, and enabling King Leopold to make and enforce treaties with the native tribes for the preservation of a general peace and harmony. The King is now virtually the sovereign of the Congo Free State, and is expending annually hundreds of thousands of dollars from his private resources in the prosecution of his noble plans.

The Christian churches of the world have been welcomed to the mission fields of the Congo, and several societies have established their stations upon its waters. There are now said to be thirty small steamers plying above the falls, of which several are connected with missionary work.

Of the different missionary organizations, the English Baptists, among the first, if not the very first, to occupy the country, is perhaps the strongest. The American Baptist Union having received the mission which was established by Dr. H. Grattan Guinness and others, and known as the Congo Inland Mission, now employs 29 missionaries, and

its work is prosperous. The Methodist Congo Mission, under the direction of Bishop Taylor, has made a vigorous beginning, and quite recently the Southern Presbyterian Church of the United States has sent a devoted young man with a colored assistant to lay the foundations of a mission somewhere in the great valley. His example in leaving high social attractions in the South to devote himself to the colored races of Central Africa, is a proof that whatever ground may be taken in the Southern churches in regard to the color line, there are not wanting those who cherish the Christlike spirit of love toward the African.

There has within the last few years been great rivalry on the part of European powers in gaining possession of Africa. In the words of Dr. Guinness, to whom I am indebted for many facts, "the whole coast has been literally besieged by protectorates."

The following is the present situation:

1. Portugal holds large territories on the west coast below the mouth of the Congo, besides its claim to Mozambique and territories extending westward till they meet those of the west coast. These claims are being seriously challenged, and important concessions have of late been made to Great Britain in the region of the Zambesi and Lake Nyassa.

2. The French have held possession of Algeria since their conflict with the Riff pirates in 1831. Algeria is larger than France, and has cost her some hundreds of thousands of men and \$1,200,000,000 in money. It is a strong colony and is inhabited by a manly race. A French protectorate, which looks towards annexation, is also extended over Tunis. France also claims two hundred thousand square miles in the region of the Senegal and the Gambia. This large territory extends eastward to the waters of the Niger, and is connected therewith by a mag-

nificent government road, with telegraphic communication and military stations along the line. In the equatorial regions also, including Gaboon and the Ogovie, with a territorial claim extending along the northern bank of the Upper Congo, she holds a territory numbering 240,000 square miles. The aggregate of these three protectorates is three times the size of France.

3. Germany has annexed West Cameroons, and a vast territory in southwestern Africa, embracing Demerara and Namaqualand, whose united coast line extends 900 miles. Besides this, Germany holds a vast territory in East Africa, lying between Zanzibar and Lakes Tanganyika and Victoria Nyanza.

4. Great Britain has held permanent possession of the Cape of Good Hope since 1795, and her various possessions of Cape Colony, Cafraria, Natal, and last of all Zambesia, have been added. A railroad is now being projected two thousand miles from the Cape to the Zambesi River. England also claims as large territory extending from Mombas on the east coast above Zanzibar to the lake Victoria Nyanza, including the beautiful mountain region Kilimanjaro. She also holds a coast line of 400 miles in the Somali country, opposite Aden. She holds a virtual protectorate of Egypt, besides possessions on the west coast at Sierra Leone.

5. The Italian Government, by pursuing a vigorous policy on the west coast of the Red Sea, has gained a stronghold at Magada, and seems likely to exert a dominant influence over Abyssinia.

Two great questions, affecting the moral and religious future of Africa, are of such vast import as well nigh to baffle the wisdom and the faith of Christian men: The *Slave Trade* and the *Liquor Traffic*.

The former has been the topic of discussion in the great International Conference recently convened in Brussels. That the problem of its suppres-

sion is not an easy one, a single example will show.

It is said that Tippoo Tib, whose power is yet unchallenged on the Upper Congo, commands 2,000 men, armed with Winchester rifles. It is their business to raid the villages throughout a wide range of country for the acquisition of slaves. Pillage, slaughter, fire and devastation are merely incidents in the work of capture. The terrible journey to the coasts is a sequel, and the business must be extensive enough to cover a large per cent. of deaths by the way, and an occasional loss by rescue. How shall this evil be reached at its source?

We understand that the Conference has agreed: First. That where it is possible, the tribes concerned in the raiding shall be held responsible. Second. Any tribe through whose territory a slave caravan passes shall be held to account. Third. The chief in whose territory on the coasts the shipment of slaves occurs shall also be dealt with. Fourth. The police of the sea shall be maintained by the joint effort of the European powers.

It may confidently be hoped that these measures will greatly curtail the desolations of this horrible traffic in flesh and blood. More than this cannot be expected till European philanthropy can draw the ligatures of repression more closely and strangle the hydra in its inmost retreats.

In regard to the liquor traffic, the problem is still more difficult. In this case it is the civilized powers themselves that are the offenders. The dark tide of poison that deluges the coasts of Africa flows from so-called Christian lands. The Governments of Great Britain, France, and Germany are ready to capture slave ships on the Red Sea—are they prepared to confront the liquor interests of their own realms?

The attitude of the United States is still more doubtful. In 1885, when Great Britain, France, Italy, and Austria were ready to unite in an effort

to suppress the introduction of liquor and fire-arms into certain groups of the Pacific Isles, where terrible havoc was being produced, the State Department at Washington refused to join. Public sentiment in Europe has not credited our Government with the highest and purest motives for this refusal, nor has it hesitated to declare that the responsibility of failure rests with the United States and Germany.

What the Conference at Brussels has accomplished in reference to the liquor traffic, is to affect an agreement that beyond the present coast belt—rather a broad one unfortunately—the liquor importations shall not extend. This is something to be thankful for, and it points to the interior as the most hopeful mission field. It affords an answer also to those—some of them Christian men—who have been ready to conclude that Mohammedanism, with its strong prohibition of all intoxicants, would, for the present at least, offer a better evangel to Central Africa than our Christian faith coupled with the vices of Christendom.

In any view, the outlook of Africa is mixed with light and shade. Its problems are too great for human wisdom; too great for the Conference of the Powers.

Unfortunately, the Mohammedan slave traders of Africa have two words which they may hurl back with terrible force in the face of Christian nations: "Opium!" "Rum!" And they are not careful to discriminate between Christianity and Christendom. They take no account of any difference between the counsels and the prayers of the missionary societies in Boston and the agnosticism and whiskey of the distilleries not far away which are under contract to supply for the African trade 3,000 gallons per day for seven years.

Is there any way then for the Christian church but to look away to the hills whence cometh her help? It is the time for a *concert* of prayer for Africa. A greater burden was never brought to the mercy seat.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

Comparative Destitution in Christian and Pagan Lands.

The venerable Dr. McCosh remarks that in the contemplation of the waste of resources by want of church union, while not only in heathen countries but in our own great cities there are multitudes who have not had the gospel preached to them, he fears that the judgment of Heaven may descend upon the churches. He counsels the forming of a Federation in America to see that the whole country be divided into parishes or districts, each to be provided with a gospel minister and a lay agency put under obligations to have the gospel preached to every creature, young and old. He will be glad to correspond with those who are ready to carry out this view. This is a suggestion in the right direction. There is everywhere a manifest disproportion between the different local fields. In Africa, at least 150,000,000 of people are entirely destitute of all knowledge of the gospel. The Soudan districts and the Congo Free State are absolutely without the gospel. In Siam 13 Presbyterian missionaries, including women, are the sole force for evangelizing the native Siamese and Laos population! These are two instances of the immense vacancies in heathen fields. I spoke in a village of Scotland having a population of about 1,200—800 of which are of a church-going age, and there are five churches and as many ministers! One, or, at most, two ministers could care for the entire population and leave the others free to go to these vast vacancies of heathendom, and leave the money that those other church edifices cost free to be expended in foreign fields. God will surely hold us accountable for the immense waste of resources implied in maintaining so many churches simply in the interests of sectarianism!

A. T. P.

—An indignant correspondent, an

American missionary in Sweden, writes us:

“I am astonished at reading one sentence in a letter which you published in the March number (page 214) of *THE MISSIONARY REVIEW OF THE WORLD*, and am very sorry that you should allow it to go out to your thousands of readers *without comment*. The writer, in speaking of the drink curse in Africa, says: ‘The amazing thing is that all this traffic [the rum trade in Old Calabar, West Africa,] is conducted, in the main, by not over a dozen firms, the members of which are most excellent men, many of them, *I believe, sincere Christians.*’

“Do, I beg of you, say to your readers, that you do not endorse such a sentiment. It is high time to protest against the doctrine of some of our English friends—that a man can be a Christian and at the same time deal out death and damnation to his fellow-men!”

It is scarcely necessary to say that an editor is not to be held personally responsible for all the sentiments expressed by his correspondents. In this instance we felt that our highly respected correspondent stretched his charity beyond proper bounds. We are not willing to believe that the man who traffics in liquor, as a drink, in this enlightened age, is a “sincere Christian,” or a Christian in any sense. And the sin is the greater, incomparably, when a British or an American merchant holds out the temptation and inflicts the ruin coolly and deliberately upon the poor benighted African, in his heathen ignorance and degradation. The slave traffic and the rum traffic are twin curses, and no really good man can have anything to do with either, save to pray and strive for their overthrow.

J. M. S.

—There are two pictures Stanley loves to draw. The first is Mohammedanism overrunning North Africa from Guardafui to Cape Juby, where the gospel of force is triumphant and

the standard of the crescent is planted. He pictures the followers of Mahomet advancing on their fleet dromedaries, coursers of Yeman, and white asses of Arabia, against Paganism, with the fierce cry of "Death to the Unbeliever—there is no God but God, and Mahomet is His prophet." He graphically describes how terror precedes them, death accompanies them, desolation follows them, and disease marks their course. The Libyan desert and the Sahara are traversed by these invincible and dauntless Arabs until the Equator is reached, when they have to succumb to the mysterious changes of nature and retire baffled, leaving the southern half of Africa to other and higher influences.

The other picture is of a more modern period. From the Cape of Good Hope advances a meek and humble follower of the Cross, who penetrates towards the untraveled wilds of Southern Africa to seek the heathen in his home. He hails him as a brother. He tells him of a loving Father in heaven, and of redemption through Christ. He repeats the song of Bethlehem: "Peace on earth and good will towards men." He travels over 30,000 miles, and during his thirty-two years' labor discloses to Christendom one million square miles of inner Africa. All on whom he gazed, with those eyes radiant with loving fellowship, he blessed with the view of a good man made perfect by trial in the wilderness. At last he surrenders his life at Bangweolo, loving and loved, blessing and blessed. There was pomp and majesty in the proud advance of Mahomet north of the Equator, but the picture of the lone Christian wandering in these untrodden wilds of Southern Africa is almost divine. Stanley then adds: "I was the last of David Livingstone's race and color who talked with him, and my desire is to take up his work with the view of redeeming Africa from its forlornness and squalid poverty—initiating true missionary enterprise."

[On the 12th of May 1889, four men met to hold a consecration prayer-meeting in my study, at Philadelphia. One of them was George S. Fisher, the Y. M. C. A. Secretary of Kansas; one was Mr. Nash, who filled a like post in Nebraska; another was Rev. T. C. Horton, of St. Paul Y. M. C. A., and the fourth was the writer. God laid his hand in a marked manner on each of the four from that day on. Those three men from the Northwest returned to their respective fields, and *in each of those fields* there began a mighty movement in the direction of pioneer missions to the regions beyond. The same answerer of prayer dislodged one from my church in Philadelphia to undertake a crusade for missions among the churches, and made the other three the pioneers of missions in the great States of the Northwest. From Topeka, Kan., February 3, 1890, there has gone forth the following communication. Let every reader ponder well this signal of the moving of God's pillar of cloud and fire.—A. T. P.]

All our readers will be interested in hearing something about the three young men, Messrs. Mails, Helmick and Kingman, who have left the Association work of Kansas to give their lives to the work of spreading the joyful tidings in the dark Soudan districts of Africa.

Since the "great meeting," at Topeka, October 16-20, 1889, they have spent the time in traveling, and have conducted missionary meetings in nearly all the larger cities and colleges of Kansas, besides having spent about six weeks in work outside of the State, visiting, among other places, the following cities: Chicago; St. Louis; St. Paul and Minneapolis, in Minnesota; Eau Claire and Milwaukee, in Wisconsin; South Bend, Indianapolis and Greencastle, in Indiana; Fayetteville and Fort Smith, in Arkansas. It has pleased the Lord to own, in a wonderful manner, the labors of these brethren during these weeks, and many have been led to the Lord Jesus Christ in the meetings conducted by them, while the hearts of not a few of God's children have been deeply stirred.

Speaking from a human standpoint, it is truly marvelous how these brethren have been provided with all things needful as they have gone about from city to city, and from State to State. Of course, they had no means of their own with which to cover the expenses of their tour, and so, during the first week or

two, collections for their benefit were taken in the meetings conducted; but it was very evident that this only tended to detract from the spiritual power of the meetings, and the taking of collections was dropped. Since then they have traveled almost continually, asking nothing whatever of men, depending alone upon the Lord to supply all their needs, and never yet have they lacked for any of the "good things" of this life, nor have they been delayed a single hour for want of money with which to meet railway expenses. Often, however, the Lord has permitted them to go to the depot without a cent in their pockets, but always, before the train pulled out, although sometimes at the very last moment, the necessary money has been provided. (Phil. 4:19.) In addition to supplying the needs of these men as they have journeyed about the country, the Lord has used their words to touch the hearts of His people; one man in Kansas offered \$125 towards the passage of one man for the Soudan, and, in St. Louis, the ladies of one of the churches offer to become responsible for the support of two of the Soudan missionaries. We could add many other testimonies along this line to show that the King has set His seal of approval on the efforts of these His servants, as they have tried to present the "world-wide Gospel."

Word was received a few weeks since, that Mr. Graham Wilmot-Brooke, of England, a young man who has traveled a great deal in the Soudan, was about to leave again for that country, and he kindly invited the Kansas missionaries for the Soudan to have one of their number meet him in England before he sailed, and, if possible, set sail with him. After much waiting before the Lord, it seemed to be His will that one of the men should go, as a forerunner in this movement; thus it was that on Wednesday, January 29, Mr. E. Kingman set sail from New York for the Soudan, going by way of England.

The following telegram was received from the agent of the steamship company by whose line Mr. Kingman sailed:

"To-day has seen, in the departure of Kingman for the Soudan, the beginning of what is going to be the greatest missionary movement of this century. God bless it, and the West where it started. Keep believing."

And so the Soudan missionary movement is no longer something *talked of*, but is now something *real*. Praise the Lord! Mr. Kingman will join the Wilmot-Brooke party at Liverpool, and take ship with them for Africa. During the voyage out he will have ample opportunity for conference with Mr. Brooke, and other members of the party, and by the time of arrival on the coast of Africa, he will have gained much valuable information in regard to the Soudan country, and will at once communicate with the other Kansas missionaries in regard to what to bring, etc., etc. They, of course, do not expect to set sail until

they have word from Kingman, after his arrival in Africa.

[I was present at the farewell meeting of the Wilmot-Brooke party in Exeter Hall, and was called on to offer the consecrating prayer.—A. T. P.]

Messrs. Mails and Helmick will still continue their tour around the country, conducting missionary meetings, and already dates have been arranged for until during March, covering appointments in Arkansas, Ohio, Pennsylvania and Maine. On the 14th inst. they will be joined by Mr. Frank M. Gates, for some time past gymnasium superintendent and acting secretary of the Topeka Association, who will leave for the Soudan with them. It is also probable that Mr. Roy Coddington, of York, Neb., will join the party at the same time.

Two of the young men from the Y. M. C. A. at St. Paul will sail for Africa with the Kansas men, and intend going to the Upper Congo country, to prepare the way for "The Upper Congo Missionary Colony," which has recently been organized at St. Paul, as a direct result of the interest in missionary matters awakened in the Association work there.

The Lord has seemed to make it plain to the Kansas missionaries for the Soudan, that it was His will that they should sever their connection in this movement with Dr. Guinness. Some of the reasons for this are:

1. That while in a certain sense, Dr. Guinness' missionary work is undenominational, yet it was found that the men who were at the head of his training institutes, both in this country and in England, were all members of the same denomination, and the doctor himself stated, that while the Boston institute is undenominational, yet its main object is the training of missionaries for one of the denominational missions on the Congo.
2. It was found, that while Dr. Guinness has been wonderfully used of the Lord in the cause of missions, yet, so far as the experience of the Kansas young men went, he did not seem to be able to handle the details of this movement, which seemed to them a matter of great importance.
3. After conference with persons in other parts of the country, the doctor concluded that he could not accept, for the Soudan mission, money contributed by the mission bands of our State.

These points, among others, led to a separation, which, however, was brought about with the kindest feeling on both sides, and Mr. Guinness yet shows a deep interest in the work which the Kansas men hope to do, and is, from time to time, giving such information as he can.

And now, may we not ask that every reader will be much in prayer, that the Lord Himself will guide very clearly these of our brethren whose hearts He has touched and filled with a desire to carry the Gospel to the neglected Soudan, the "regions beyond."

Yours, for "the uttermost part of the earth,"

E. S. WALTON.

Bedford, England.—A memorial statue to John Howard—the great prison philanthropist and missionary to the criminal classes and the inmates of hospitals—is next year to be erected, at a cost of \$15,000. The money is fast coming in. It will be borne in mind that one of the last requests of this disinterested man was that no such memorial should be erected to him. And, in our judgment, that request should be sacredly regarded. If any monument should be built to his memory, would it not be better far to construct a model hospital, and call it the “Howard Home?” Why waste money on a statue?

Prohibition.—Prohibition Kansas has 100,000 more population than Texas, which is under license. Kansas has one penitentiary, with 966 prisoners, while Texas has two, with more than three times as many convicts. Is there any connection between the drink traffic and the excess of crime? If prohibition does not prohibit drink, does it lessen criminality? A judge with whom I stayed at Greenock, Scotland, explained the absence of every form of liquors at his table, by saying that he used wines until he became a civil officer. When he observed in court that nearly every case of offence against law was traceable to drink, he gave up the use of all liquors, fermented or distilled, and had since been a total abstainer. That man is ex-Provost Dugald Campbell.

Captain H. B. Kennedy, Ballater, told Rev. Wm. Robertson, who had been speaking on Missions in the Established Church of Scotland: “I was the captain of the *Ruby* that took Bishop Sterling to Terra del Fuego, when he gathered the facts that overwhelmed with surprise the mind of Charles Darwin, and led to his remarkable confession as to the success of Christian Missions. Those very Terra del Fuegos have now formed a ‘society for the rescue of shipwrecked mariners.’ Those who would a half century since have united to plunder

and devour, now combine to rescue and protect.” A. T. P.

China.—The literary teacher in China is called “The First-born,” and is almost worshipped. Books written in the literary character may be read in every province of China, and even in Japan, Korea and Mongolia. Hence the vast power of a Christian literature in the Chinese tongue. Missionary work proper began with the cession of Hong Kong in 1843. Now doors are open everywhere. The public mind is getting free from prejudices and dislikes of foreigners, and a truer notion prevails as to the character and unselfish aim of missionaries. Now, the law protects a man in the espousal of Christian faith.

In Manchuria, William Burns was the pioneer, and now there is abundant opening for 1,000 laborers. There are 23,000,000 of people, and only 900 converts, so far. Medical Missions have especial promise in China, where *Benevolence* is so prominently taught as a leading principle of Confucianism.

Recently a prominent Chinese *literati* came to the Missionaries and said: “I want a Saviour! Confucianism provides none; neither does Buddhism, or Taoism.” In Christ he found the very Saviour he wanted.

Anti-Chinese Legislation.

The enemies of the Chinese in this country seem determined to fill up the measure of their iniquity. Not content with securing the passage of the “Scott Law,” by which a solemn treaty between the governments of the United States and China was nullified, and 20,000 certificates entitling absent Chinamen to return to this country and to which the faith of this government was pledged, were repudiated, they deliberately framed another “outrageous and barbarous” scheme, as the *Herald* justly characterized it, and the House passed it without opposition. The object of this Enumeration Bill was to exclude absolutely all

Chinamen from this country, without regard to rank, character, occupation or the purpose of their coming. Merchants, tourists, students, all, in fact, would be prohibited from setting foot in the United States. We had penned an indignant protest against such a shameless abomination, but before the cold type had put it in permanent shape the welcome news came that the Senate had killed the bill by so amending and eliminating its most offensive features, that its friends were willing to let it die.

God be praised that the country has been saved the shame and wrong of such an infamous measure. One cannot read the provisions of this bill and conceive how it was possible that the popular branch of this nation could propose such a wanton violation of our treaties with China, and offer such a flagrant insult to that great nation. That the passage of the bill would have been followed by retaliatory measures on the part of China, imperiling the lives of our missionaries there and interrupting their work, and recoiling on American commerce, is beyond a doubt.

No more earnest protest was made against the passage of the bill than that sent up by the New York Chamber of Commerce; and even the secular press, with few exceptions, spoke out against it at the last. Likewise, our leading Missionary Societies, the American Bible Society, the Evangelical Alliance, and the Society of Friends, as well as several Conferences of the M. E. Church, vigorously protested and warned, and also me-

moralized the Senate. And it was not in vain. The *Independent*, of New York, which, from the first, unsparingly condemned the measure, thus voices the feeling and sentiment of the nation, outside of a narrow circle of politicians:

"The final result is a victory for the Christian sentiment of this country. We rejoice in it. The Senate did not dare to disregard this sentiment. And for the present, at least, the tide of legislative persecution, as we may call it, of the Chinese has been stopped. We trust that it will never come to a flood again. We hope to see it turned and to see our National Legislature engaged in undoing the wrong that has been committed in the Exclusion acts.

"What is needed now is an earnest champion for the Chinese in each House; some strong man gifted with the courage and perseverance of Senator Blair, who would introduce a repeal bill at every session and keep the subject constantly before Congress and the country. We are sure that the Christian sentiment which has just shown its power so signally would express itself as openly and emphatically in favor of this repeal as it has expressed itself against the Deportation bill. It would, we are confident, rally to the support of such a measure.

The Exclusion acts are directly opposed to the whole policy of this nation from the time of the adoption of our Constitution down to the present. The sentiment of our Christian people does not object to the regulation of the immigration of the Chinese any more than it does to the regulation of the immigration from any other quarter; but it is opposed to the absolute exclusion of the natives of any country on the face of the earth. As our Government must sooner or later return to this sound policy, now is a good time to begin to agitate for the repeal of the Exclusion acts."—J. M. S.

VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—An English Missionary among the Balolo tribes, on the Upper Congo, says: "The people here are a very fine-looking race; tall and well made, with intelligent countenances, some of their features being far more European than negro. There are five native huts on the ground which have been bought. We have also on the land some plantain trees, a few pepper bushes and some maize, the beginning of our future garden. It was quite en-

couraging, after one's dismal thoughts, to perceive the readiness with which the people listened to what was said to them, and their appreciation of it. We have certainly been guided as to settling in this place, by far the most populous district we have seen, and utterly untouched by the gospel. To-day, for the first time in their lives, many of them have heard the good news."

—"The end of the geographical feat is the

beginning of the missionary enterprise." So said Livingstone in reference to his own plans, and so it has proved in connection with the discoveries of Mr. Stanley. His first expedition resulted in the opening of Uganda to the Church Missionary Society, and of Lake Tanganyika to the London Society, and subsequently his passage of the Congo prepared the way for not less than half a dozen missionary societies to enter into that formerly unknown region. Shall not his last crossing of the continent start some new missionary expedition for the redemption of Africa?—*Missionary Herald*.

—Lieut. Werner, recently returned from the Congo, said that when he was at Stanley Falls, just before Major Barttelot was killed, Tippoo Tib had a large quantity of ivory, which he would not dispose of for anything but gunpowder, and this he could not get then. Eventually he sold it to a trader, and Lieut. Werner afterwards met hundreds of barrels of powder being taken up to pay for the ivory. This powder would no doubt be used in raids upon the natives. As to the liquor trade, it was one of the greatest curses under which Africa was at present laboring. This question could be much more easily dealt with than that of arms, as the importation of intoxicating liquor could be prohibited or put under high duties—the more so, as there were few articles of African commerce which would bear taxation.

—Upper Congo Steamers belonging to the State: "Stanley," "A. I. A.," "En Avant," "Ville de Bruxelles," "Ville de Gand," "Ville de Liege," "Ville de Charleroi" (the last is coming); to the Baptist Missions: "Peace," "Henry Reed;" to the French House: "France;" to the Dutch House: "Holland;" to the French State: "Olima;" to the Belgian Company: "Roi des Belges," "General Sanford," "Baron Weber," "Florida," "New York"—17 in all. On the lower river are, belonging to the State: "Heron," "Prince Baudouin," "Belgique," "Espérance," "Camille Janssen" (the last is a steam launch); to the English House: "Itumba;" to the Dutch House: "Morian;" to the Portuguese House: "Luso."—*African News*.

—Bishop Taylor's steamer will be put together and run on the Lower Congo.

—A steamer of over a thousand tons is about to be placed on the Lower Congo to run between Banana and Matadi, in connection with the Congo Railway.

—Messrs. G. D. Adamson, R. Cole, and J. Luff, of the Congo-Balolo Mission, arrived safely at Mpalabala from England, February 4th. They bring with them a new steam launch, the *Pioneer*, which already has reached Matadi, the highest point on the lower river. They hope that this new steam launch will greatly facilitate the preaching of the gospel among the Balolo tribes of the Upper Congo. They have an arduous task before them, and

will need the constant intercession of God's people on their behalf. At Matadi there are no less than three steamers for the Upper Congo besides the *Pioneer*, two of these are for the State, and one for the French house. One of the State steamers will be the largest on the Upper Congo.—*Miss. Notes from the Congo*.

—The grant of an immense territory along the Zambesi River in Africa has been made to the Duke of Fife and some English colleagues. The region embraces nearly three hundred thousand square miles, and is very rich, both as to soil and mines. The company has power to abolish slavery and restrict the liquor traffic in its domains. Missionary work will be as free here as in India.—*The Helping Hand*.

—The Basle Mission Magazine gives a comprehensive statement as to South African missions: These missions deserve notice as exceptionally strong, and ere the century closes it is probable that Christianity will hold the predominant position south of the Zambesi. We give some of the statistics of the missions: Rhenish, 30 missionaries, 6,384 communicants. Berlin, 53 missionaries, 9,763 communicants. Hermannsburg, 52 missionaries, no statistics of communicants. Paris Evangelical Mission, 23 missionaries, 6,534 communicants. Free Church of Scotland, 13 missionaries, 3,779 communicants. United Presbyterian, 12 missionaries, 2,307 communicants. American Board, 14 missionaries, 979 communicants. To these there are to be added three missions of high importance, but which the Basle *Résumé* does not notice, as their missionary and colonial statistics are not readily distinguished. These are, first, the S. P. G., which is carrying on with great zeal and energy a work not second to any. The Wesleyan Missions are also most important and successful. To these is to be added the Dutch Reformed Church, which, under leaders such as Andrew Murray and others, is penetrated by an evangelical and evangelistic spirit, and is doing a great native work. There are also the Norwegian and Swedish missions in Zululand; long oppressed, now with larger promise. There is also the Finnish Lutheran Mission, now under the German protectorate.—*Church Miss. Intelligencer*.

—The Swedish Missionary Society will shortly send eleven new missionaries into the field, of whom seven are going to the Congo and four to China. Good progress is being made on the Congo. Mr. Nilson writes from Kibunzi that they have had the great joy of baptizing lately three pupils in their school. The candidates confessed before all their people that they believed in the Lord Jesus Christ, and wished to live in future for His glory and for the salvation of their fellow-men. It was a beautiful scene. The congregations are increasing rapidly, as also the confidence of the people in their missionaries; so that they now send their children freely to school.

The seven who are going out shortly will raise the number of the Swedish missionaries in the Congo field to twenty. The prosperous and hopeful effort is one of the offshoots of our old Livingstone Inland Mission, which has now become three bands: this one, the A. B. M. U., and the new Congo Balolo.

—The Royal Niger Company has, according to the *London Times*, reduced the import of spirits on the Niger to one-fourth of what it was, prohibiting the trade absolutely in one-third of its territories, with the intention to do so in another third, and being ready, as regards the remaining third, to welcome any definite arrangement on the subject agreed to by England, France and Germany. The total importation of spirits into these widely-extended territories last year amounted to 70,000 gallons. The complaint made by German merchants as to the neglect of their interests on the Niger has not yet been finally disposed of by the British and German governments; but, from an official reply in the Reichstag, the main question is not the imposition of customs by the Niger Company, but their excessive rate. This applies specially to intoxicants.

—Bishop Taylor arrived in New York in April in good health. He says: "Our missions in Africa, in spite of all sorts of discouragements, are developing most encouragingly. This year will exceed any in the past in preparing mission-houses. We have just completed the repairs of the Monrovia Seminary building, and will, by July, complete the repairs of Cape Palmas Seminary. They are large, stone buildings, erected by our Missionary Society many years ago, but for years abandoned to the wastes of decay. We will this year (D. V.) rebuild the seminary at White Plains, twenty-three miles from Monrovia, up St. Paul's River—the old battleground of Ann Wilkins—also, repair our church in Cape Palmas, and build two mission-houses for new missions in North Liberia. All this belongs properly to the old Liberia mission work of our Society, and they are furnishing the funds for the improvements named, except for the Cape Palmas Seminary. We expect, by the will of God, to find the men and the money for passage, and have all these manned in this year, 1890. About a dozen houses for chapel and for school purposes, commenced in our Cavalla River and Kru Coast Missions last year, are to be completed this year. Further, the builders of our steamer on the Congo have gone on at the time appointed, and will (D. V.) construct and launch her during the coming summer."

—Our correspondent at the Equator Station (A. B. M. U.) writes us:

"The *Leo XIII*, Catholic mission steamer, has just returned from Bangola, where the Jesuits have been to complete arrangements for opening a new station. Thus they have

planted the papal standard four days farther inland than the advance Protestant posts

"Cheering news comes from the new Congo-Balolo Mission, on the Lu Ponga River. They have all had fever, but were well and hopeful at last writing.

"Out of the small band of missionaries laboring on the Upper Congo, five have had to return home recently.

"Our daily cry to the Lord of the harvest is, 'send forth laborers.' "

—The British South Africa Company is pledged by its charter to labor for the extinction of slavery and the slave trade, and to prevent the sale of intoxicating liquors to the natives. In connection with the African Lakes Company, it proposes to establish regular postal and passenger service on the Zambesi and Shiré.

China.—Dr. Peck, on returning from China, after nine years of service, finds that he has a record of 70,000 cases which he has treated, including those who have come more than once, and that fully 45,000 persons have thus been brought under his influence.

India.—It is reported from India that two women commissioners are to be appointed by the Nizams' government to take the testimony of the residents of zenanas who are not suffered by usage to appear in court to testify.

—Out of 900 foreign missionaries at present in India, representing various lands and peoples, the oldest is an American, the Rev. John Newton (of the Presbyterian Church), the veteran missionary of Lahore, who at the age of 78 is still a happy worker in his chosen field. Mr. Newton landed in Calcutta in February, 1835, almost 54 years ago; he has labored since in connection with the well-known Lodian Mission. Four sons born here and educated in America, returned to this country as missionaries; one of these, Dr. J. Newton, died in India after 22 years' service; the others are still in the ranks; the five laborers have given 125 years of service to India. A daughter returned to India as a missionary, and afterward married Rev. Dr. Forman, of Lahore, whose two sons and daughter have recently returned to India as missionaries, the first representatives of the third generation in this grand missionary family.

—The Cambridge Mission to Delhi, established twelve years ago, is earnestly commended to the sympathy and support of Cambridge men by Dr. B. F. Westcott, as chairman of the Cambridge committee, in a letter to the *Times*. At the present time the Mission is building a new college at the suggestion of the Indian Government, who have given the site, the higher education of the Southern Punjab having, "by a series of most unexpected events," been entrusted to the Mission.

—Seventeen Kohls were baptized by Rev.

ship, 50,000,000; Shintoism, 20,000,000; Jews, 8,000,000; Parsees, 1,000,000. Total, 1,449,000,000.

—The following shows the distribution of missionaries in the chief missionary fields: China has one ordained missionary to each 733,000 of population; Siam, one to each 600,000; Corea, one to each 500,000; India, one to each 350,000; Africa, one to each 300,000; Japan, one to each 215,000; Burma, one to each 200,000. Nearly all the missionaries in Africa are around the coast. In Central Africa and the Soudan there is as yet only one missionary to each 5,000,000 people.—*Baptist Mission.*

—*Heathens at Home.* The Rev. J. S. Stone, formerly of Bombay, now engaged in mission work in this city, testifies that the moral degradation of New York city equals the worst phenomena of the Black Holes of sin in Calcutta and Bombay, where the depravity of the Orient shows its darkest sides. At times, he says, it is appalling even to an Indian missionary.

—*Chinese Evangelist.* We deeply regret to note that our friend, Mr. Happer, has been obliged to discontinue the issue of this excellent missionary magazine for want of support. It is a pity; for just such a periodical is needed to awaken a deeper and wider interest in our Chinese population. We earnestly hope it may be revived. Is there not some liberal soul who will furnish the means necessary? Would it not be well for some of our missionary societies to consider the matter? Such a promising agency ought not to be left to die.

—J. M. S.

—*American Seamen's Friend Society.* Dr. Meredith, of the Tompkins Avenue Congregational Church, Brooklyn, preached the annual sermon in his own church to a large audience on Sunday evening, May 4.

The report of the secretary of the society, the Rev. Dr. W. C. Stitt, was read, giving particulars in regard to the society's work that cannot fail to be gratifying evidence of success in its sixty-second year. The feature of the work for seamen that was most emphasized by both Dr. Meredith and Dr. Stitt was the "loan library" scheme. These libraries are selected by experts and placed upon ships on their outward voyages.

During the year ending March 31, 1890, the society had sent out 490 of these loan libraries. The total number of volumes in these libraries is 21,070, and of new books 6,665, available during the year to 7,026 seamen. The United States naval vessels and the hospitals, as well as the life-saving stations, have also all been provided with these libraries.

The cash receipts of the society from legacies, donations, loan library contributions, and other sources amounted to \$38,520.35. The disbursements for missionary work at the Cherry street home and elsewhere at home

and abroad, for publications, loan libraries, expenses, etc., amounted to \$30,241.41. \$491.85 has been expended for the aid of the shipwrecked and destitute.

—A popular edition of the Bible in Portuguese is to be issued in numbers on the same plan that has been so successful in Italy.

—*Medical Missions: Facts and Testimonies to their Success.* Compiled by W. J. Wanleas, M. D., and published by the Missionary Echo Publishing Co., Toronto, Canada. It is a small, convenient, and admirably arranged manual. Price 6 cents; 30 cents a dozen.

—Rev. F. T. Whitman, of the Brighton Ave. Church, Boston, Mass, has sailed for Rangoon, Burmah, where he is to become pastor of the English-speaking Baptist church in that city.

—Bishop Thoburn of India expects to be in this country in July for a brief visit.

—Mr. Joseph Thomson's article on "The Results of European Intercourse with the African," in the March *Contemporary Review*, will strengthen the hands of the British representatives at the International Conference now sitting in Brussels. The importation of ardent spirits is producing results even more appalling than many philanthropists have pictured. Our own merchants, says Mr. Thomson, through the trade of gin and rum, are spreading ravages of demoralization that ought to clothe us in sackcloth and ashes. European intercourse along the West Coast, and over the whole of East Central Africa, spite of missionary efforts, has been an unmitigated curse. The warehouses along the coast are filled with gin; the air seems to reek with it, and every hut is redolent with its fumes. To walk through the squalor and vice of a village is like a horrible nightmare. Women and children even are calling out for gin, and all is besotment and fiendish debauch. This awful witness is from one who has seen it all, and ought profoundly to affect the Church of God.

—*A Missing Missionary Steamer.* A telegram from Victoria, British Columbia, announces that the missing missionary steamer, *Glad Tidings*, concerning whose safety considerable apprehensions have been entertained, has arrived safely at Port Simpson.

—*The American Baptist Year Book* for 1890 gives large figures for the Regular Baptists in the United States. They have 21,175 ordained ministers, 33,588 churches, and 3,070,047 members. These figures include white and colored, Northern and Southern Baptists. The number of baptisms last year was 144,575. They have 17,096 Sunday-schools, with 1,158,665 pupils; the value of their church property is \$53,568,502, and the aggregate of their contributions last year was \$9,363,377.

—*American Colonization Society.* Receipts during the past year, \$17,144; expenses, \$13,508; balance in the treasury, \$3,636. Sixty emigrants were sent out during the year, making a total of 21,858 persons to whom the Society has given homes in Africa. Liberia is in a flourishing condition. It is America's gift to Africa. It is a comprehensive missionary station. It is a grand basis from which to introduce civilization and Christianity into all that region of the Western Coast.

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